Church Management

JUNE 1955

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VOLUME XXXI

NUMBER 9

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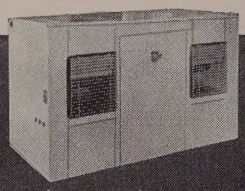

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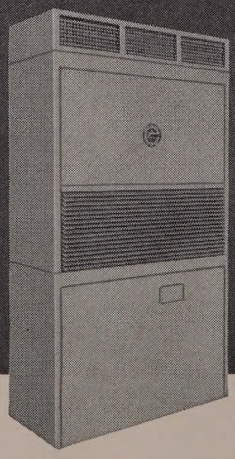

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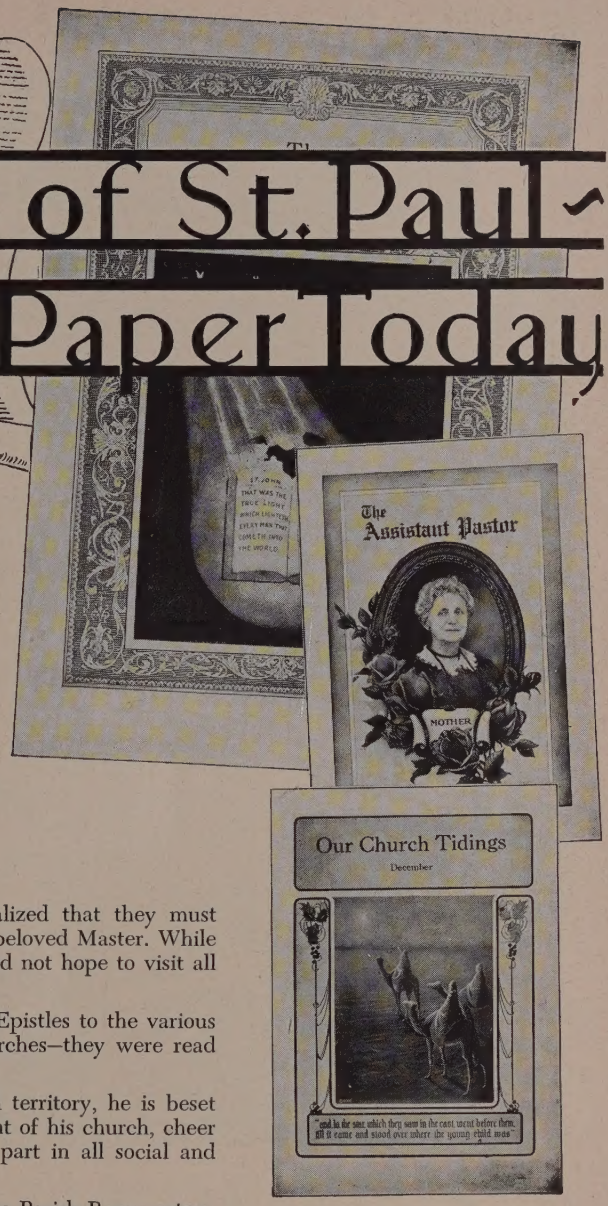

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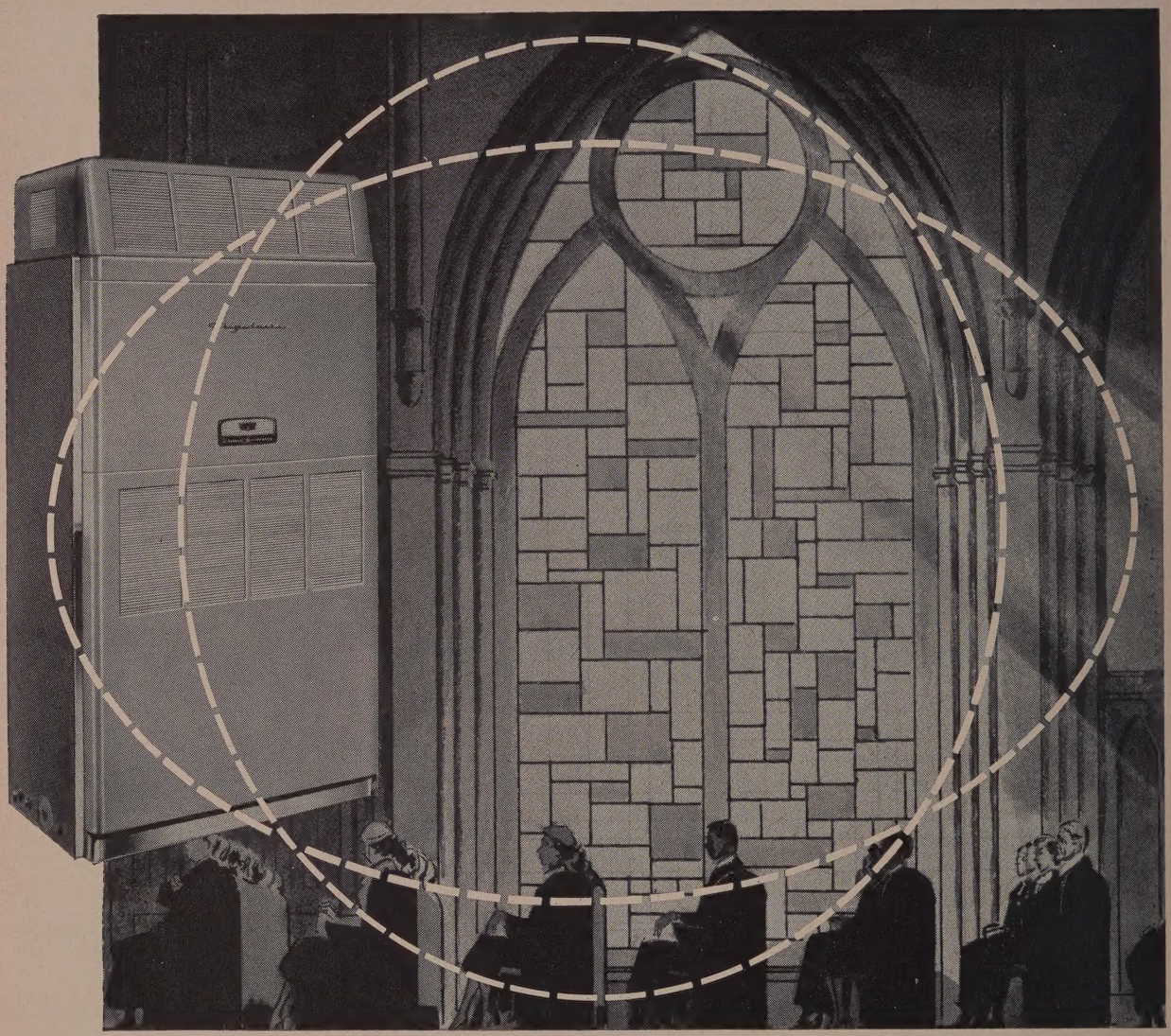

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

"There's A Wideness in God's Mercy"

THE Christian Brotherhood of 1955 includes many varieties of individuals. Take a look at the great throngs at a meeting of the World Council of Churches. Every skin color under heaven is there. Patterns of dress reveal many heritages and nationalities. Some faces are shaven; many are adorned with hair. The rich and the poor walk together. Social patterns range from pink to royal purple. The greatest divergence may be in theology—Christians have differing concepts concerning God, Jesus Christ, the Kingdom of God, and salvation.

This situation presents a personal problem to the average minister. In his own community he finds Christian sects whose practices he cannot endorse. Must he still call them Christian brothers? He may not care for the methods of revivalism, must he still recognize those who practice this method of building the kingdom? On the other hand he may be one who distrusts the more formal liturgies of the old churches. Shall he include these formalists in his circle of brotherhood?

Some place there must be a common meeting ground. If it is not in administrative practice nor theology where will it be found? I have personally lost my enthusiasm for one all inclusive organic church. If mergers are to mean larger denominational overhead, more bishops and executives, more programs of regimentation for the local church, I think that I am against an all inclusive church. The man who cautiously fits his theological and social thinking into the mold which comes down from the denominational headquarters lacks one of the first essentials of Christian living—the spirit of social exploration. Progress in Christian living, as in political life, is made by those who follow a star rather than the rubics.

But there must be some common denominator; there must be some quality which is common to all Christians—or at least something which should be common to all Christians. It cannot be the color of the skin. All colors are included in the Christian fellowship. It can't be dress, Christians are not distinguished by Roman collars or hook and eye fasteners. It can't be theology for Christians from the first century have differed in their theology.

It must be the Christian tolerance to include those who differ from us into the Christian circle. Such tolerance is not easy. I do not think that it means that we must participate in meetings with which we may have little sympathy, or must follow the other fellow's style of prayer. The spirit of God can dwell in many people with whom we find it difficult to work. But it does mean that we shall see that the Christian kingdom is much larger than our own concepts. I have been waiting for some Bible translator to come along to use the word "tolerance" in the famous verse in the thirteenth chapter of I Corinthians. Then it would read like this, "Now abideth faith, hope and tolerance, but the greatest of these is tolerance."

Perhaps Bishop Faber was searching for something like this when he gave us his historic hymn. At least the hymn seems to have a message for this age.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

For the love of God is broader
Than the measure of man's mind,
And the heart of the eternal
Is most wonderfully kind.

W.H.L.

Great Preachers and Great Churches

WHAT one of us does not like, at some time or another, to take a shot at picking the great preachers of the country. The latest pick is one made by *Newsweek* magazine. The journal is a little bit cautious. It is not too definite. Its selectees are ten clergymen described as among the great preachers of America.

Those names are George Arthur Buttrick, Louis Hadley Evans, Nels Fredrick Solomon Ferre, Theodore P. Ferris, Billy Graham, Gerald Hamilton Kennedy, Roy O. McClain, Norman Vincent Peale, Samuel Moore Shoemaker, and Ralph W. Sockman. They are, of course, a distinguished list.

We recall that a number of years ago *The Christian Century* conducted a poll of its readers to discover the great churches of America. The top churches became subjects of articles. In the issue of the *Christian Century* for November 12, 1952, I find the following churches listed as great churches: Mount Olivet Lutheran, Minneapolis; Congregational, West Hartford, Connecticut; Bellvue Baptist, Memphis, Tennessee; First Methodist, Orlando, Florida; Trinity Lutheran, Freistatt, Missouri; Olive Chapel Baptist, Apex, North Carolina; First Presbyterian, Hollywood, California; Washington Prairies Evangelical Lutheran, Decorah, Iowa; First Presbyterian, Topeka, Kansas; Collegiate Methodist, Ames, Iowa; First Community, Columbus, Ohio; Larger Parish, Dale Hallow, Tennessee; Fellowship Church, San Francisco, California; Riverside Church, New York City; Young Nak Presbyterian Church, Seoul, Korea; United Protestant Churches, Richland, Washington.

Looking over these two lists we begin to wonder why so many great preachers failed to become connected with great churches. Then to reverse the argument we wondered why the preachers who have built great churches failed to be listed as great preachers, for with one exception we do not find that the two lists have anything in common. When we study these lists more intently we see that some of these great preachers gained their fame not by the pulpit or pastoral ministry but by other activities such as book-writing, evangelism, radio and television. Perhaps the men who made the great churches have been too busy tending their own fields to get into other areas of work which might bring national fame.

Perhaps we should reason that the minister who wants to gain fame should seek activities outside of his local church. Second thought challenges this conclusion. The simple fact is that organized religion in the United States is not as simple as some pickers would have us believe. There must be a strain of naïveté in the individual who believes that he can pick out the greatest preacher or the ten greatest preachers.

This preacher picking process started very early in the Christian era. Jesus Christ heard his disciples arguing about who would be the great when they came with him to his kingdom. He settled the argument in a hurry.

He said, "If any man desire to be first, the same shall be last, and servant of all."

Believe you me there are a lot of these steady plugging "last" fellows in the kingdom. The greatest will probably be found among these.

✠

The Voice of Authority

A MINISTER friend who has done a lot of pastoral counseling tells how he added a note of authority to his spiritual guidance. He had been grieved to find that his clients left the conference without expressing renewed conviction. He thought that there must be some formula or trick which he had missed in the counseling process. He was sure that he knew his subject and he believed that he had given honest guidance, but, at the same time, he knew that he did not speak with authority.

He recalled that his neighbor came home from the confessional with a song on his lips and hope in his eyes. He coveted the ability to transform, in a similar way, those who came to him for help.

Meeting his neighbor as he came from the confession he asked, "Just what is there in the confession which transforms you from a dour sinner to a man of faith?"

"It is a combination of things," replied the friend. "First of all, at the confessional, you see no man, you feel that you are in the presence of God. Because of this it is easy to pour out your soul. This out pouring brings relief to the troubled soul. But I think that the greatest thing about it is the assurance which comes when the priest dismisses you with noble words." My friend thought that this might be an idea worth enlarging. "Just what are the words used?" he asked. "Latin words," said the man. "Perhaps I do not remember them correctly but it seems to me they are *requiescat in pace.*" That was the idea that my friend wanted. These were the magic words which would bring conviction. He tried them out in his next counseling session. Sure enough they worked wonders. He improved the technique by using the words as he gave a final handclasp to the seeker. The thing worked so well that he suggested that we pass it on to other readers.

"Your idea is a good one all right," I agreed. "But I am still a little troubled at your choice of words. Why *requiescat in pace.* Would *pax vobiscum* do as well?"

My friend looked startled and then red in the face. "My God," he said, "those are the words I thought I was saying all the time."

Always a New Beginning

Fern Long

Retirement can be looked forward to as a new beginning rather than an ending, and the result is a happier and more fruitful life in maturity.

SOME time ago I found in the Cleveland Plain Dealer a little item in Josephine Robertson's Outdoor Diary which I should like to read to you.

"Once long ago at Caudebec-en-caux on the River Seine, we watched the tide run out. A bunch of grass caught by one of the pilings of a wharf showed the direction the water was running. It pointed seaward. But even as we watched, it wavered in its direction and swung around. We could see by the straws that the tide had turned. There was something moving about its implications. Perhaps that is why, although I've forgotten so much, I have remembered this trivial incident all these years. The turn of the tide as a metaphor indicating the rhythmic, compensatory forces of the world, although trite in the extreme, seemed somehow fresh at that moment."

The concept of beginning anew, the longing to begin anew, pervades our whole living. Throughout any lifetime there are certain natural, and certain inevitable beginnings. First of all, and most obvious, there is birth; adolescence is the beginning of adulthood; there is the commencement at the end of schooling—and to how many of us the word commencement has seemed strange, used as it was in connection with what then looked like an end and not a beginning. It took some added years to make us realize that it truly was a commencement. There is the beginning of a life of work; there is marriage and parenthood. Up to a certain point, we think of every deep experience as a kind of new beginning—and then after that point we start to think in terms of endings and not of beginnings.

Perhaps the most obvious example of this latter is the experience of retirement from a life work, breaking the pattern which has been followed day after day for decades. There is, as everyone knows, a trend toward compulsory retirement of people after a certain age, whether they are physically or psychologically ready for retirement or not. Even though we can see the economic reasons for this trend, it makes it no less difficult for the many people who face the experience with sinking hearts, with the feeling that the most significant phase of life has drawn to its close, and that what comes after is to be nothing but a passive waiting for the final curtain.

FERN LONG

Miss Long is Supervisor of Adult Education at the Cleveland Public Library and special lecturer at the Western Reserve University School of Library Science. She holds degrees from Radcliffe College and from Charles University in Prague. One of her special fields of interest is gerontology in its many aspects.

We know quite a bit about the physical mutation of species, but we have not heard very much about social mutation. I believe, though, that we are living in a period where a considerable amount of social mutation is occurring, and especially in this area of adjusting to the phenomena attendant upon the great increase of older people in our population. More and more mutants are appearing in the ranks of the older people, and a significantly growing number of them are refusing to see retirement as an ending, but as a great opportunity for another new beginning.

For my own interest I have been gathering stories of men and women who have started new careers at a time of life when they might traditionally be expected to sit back in a rocking chair and either sink into a state of vegetation or get their joy in life from the vicarious enjoyment of the activities of the younger people around them. It is one of the hopeful and thrilling signs of our times to see this kind of new beginning. It is one of those straws that tell us that the tide may be turning—the tide which has been swelled and impelled by the facts of our time: the prolonging of the life span and the sensational increase in the number of older people in our population.

There is the man who retired from an executive

(*Turn to page 25*)

Edmund Brown Photo

The unique organ design is by Professor Christhard Mahrenholz of Hannover, Germany, and was built by the Schlicker Organ Company of Buffalo, New York. Placing the organ and choir in this gallery has added 600 square feet of floor space.

Using All the Arts

John Schmidt

This church has used many creative and symbolic works of art in creating an atmosphere of worship. Imagination and good taste, rather than large sums of money resulted in this unusual approach.

IF you are as busy as most motorists on U.S. 20 in directing your car through the heavy traffic at the east end of Fremont, Ohio, you may not even see the plain, brick home of St. Mark Lutheran Church. But it might be that your eye would be trapped by the wayside church sign that stands near the curb. It might remind you of the wayside shrines that dot the European countrysides which were its inspiration. And it might suggest, "Possibly a church that has such an unusual sign before it might be worth a visit." Nothing else about the exterior would, since the architecture is typical of innumerable churches built during World War I—unattractive brick, box-like construction and a high basement. Such an exterior does not promise much.

JOHN SCHMIDT

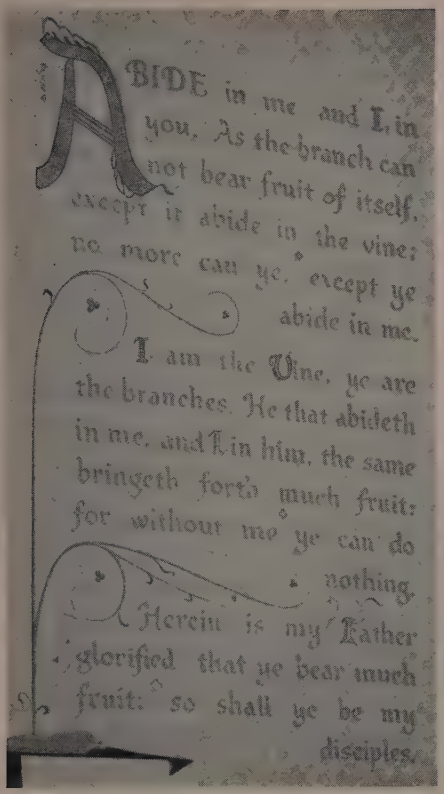
Dr. Schmidt is pastor of Indianola Lutheran Church, Columbus, Ohio. From 1950 to 1953 he was in Europe for the Lutheran World Federation, first as Director of service to refugees in Germany and later as Director of all operations at Geneva. He was a delegate of the U.L.C.A. at the World Conference on Faith and Order at Lund. He has served as a seminary professor and is an author and a translator of several books.

Before Frederick M. Otto became pastor of this congregation in 1936, your doubts would have been justified. But then the wayside sign was not standing, either. Now, as an impressed visitor wrote in the guestbook, it is a church in which "all the arts praise Thee."

That can be said of many churches, certainly, but what makes this church almost unique is that its rich contents are the result of the expenditure of imagination and good taste, rather than large sums of money. It is no trick to have beauty if you have plenty of cash. All you need do is employ a capable architect and tell him you want the best, like the wealthy man who told an employee to buy some fine books for his new library. "Get eight feet of fine blue binding." But St. Mark Church has done it in a different way, and the result is extraordinary.

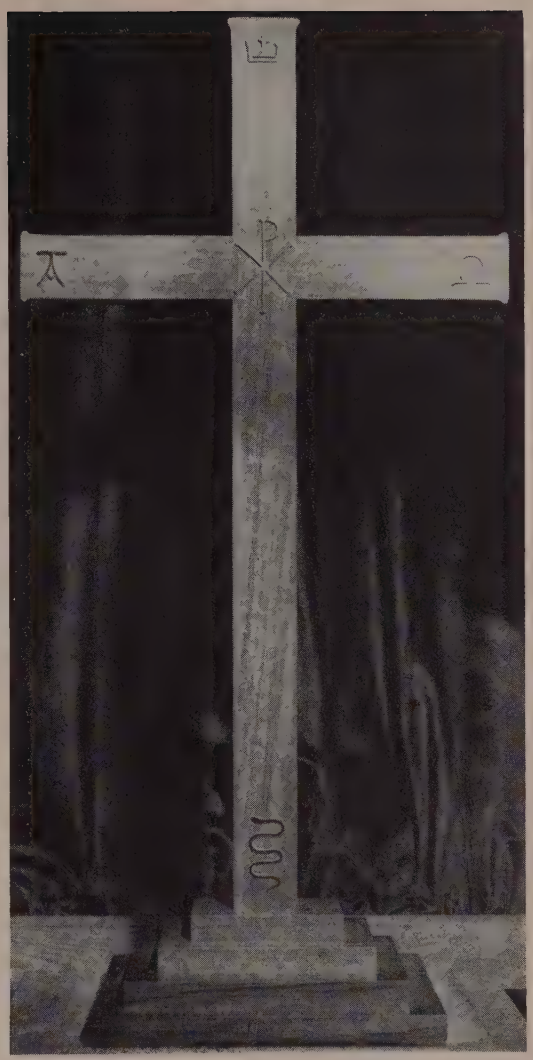
When I first saw this church, it was notable only for its ugliness of basic design and for its air of "sanctified neglect." Chimneys, each four by six feet, stood on either side of the chancel (they still do; but skillful decoration has made them into an asset), taking up much of the floor space. Crowded between them was an altar, raised three steps above the chancel floor. The brass cross stood still higher, upon a box. Beside it

(Turn to page 64)


ABIDE in me and I in
you. As the branch can
not bear fruit of itself,
except it abide in the vine;
no more can ye, except ye
abide in me.
I am the Vine, ye are
the branches. He that abideth
in me, and I in him, the same
bringeth forth much fruit:
for without me ye can do
nothing.
Herein is my Father
glorified that ye bear much
fruit: so shall ye be my
disciples.

Edmund Brown Photo

A portion of John 15 was printed in fine type on cellophane and then projected onto the wall behind the pulpit. The artist, Dan Woodward, outlined the letters and later painted them in. Notice that the vine appears to be growing from the pulpit Bible.



The altar cross, designed by Professor Rudolf Koch, is made of rosewood from Madagascar and East India. The cross was manufactured by the Liturgical Arts Guild of Cleveland. The symbols on the cross are silver with gold overlay, and were manufactured by Potter and Mellen, Inc., also of Cleveland.

Edmund Brown Photo

This window, one in a series on the self-assertions of Christ, was executed by Professor Robert Metcalf of Antioch College, Yellow Springs, Ohio. This concept of Jesus, although new to most Americans, is quite ancient in its origins.

Edmund Brown Photo

The mural, based on Psalms 148 and 150, is by Dan Woodward. The figures were first done in miniature and then projected onto the wall. The artist then painted the murals in tempera.

Edmund Brown Photo

Our Friends
The Professional Fund-Raisers

William H. Leach

The author summarizes the various techniques of fund-raising, pointing out advantages and disadvantages of each. He also points out why the local church situation must, in part, determine the technique used.

THE rise of the professional fund-raiser has been one of the outstanding phenomena of our era. He has been established as an integral part of church life. Of the thousands of campaigns being projected for new churches, at least one-half will be under professional direction. His influence and leadership are, also, being used in an increasing number of budget campaigns. Almost every church I visit professionally asks for comment on the work of the fund-raiser.

Church Management has carried the advertisements of many of these agencies and the author of this article knows most of them personally. The questions I am asked would include the following:

What do they charge?
Will a church profit from their leadership?
Are not their methods followed by an unfavorable reaction?
Are they Christian men or simply financial experts?
Does a campaign aid or handicap the pastor?
Can they estimate how much a church can raise in a campaign?

Before trying to answer any of these questions I think it might be well to describe the variety of services offered by professional fund-raisers today. From the classification you may be able to determine the type of service which will best help your church.

Each organization offers its own type of services but generally the programs offered would fall into one of the following categories.

WILLIAM H. LEACH

Dr. Leach is editor of **Church Management**, and is a church building consultant. One of the founders of **Church Management**, he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being **Protestant Church Building.**

I

By far the largest number of the fund-raising agencies offer direction of the local effort while the actual solicitation is done by the members of the church. By direction I mean over-all supervision including the publicity, the analyzing of the lists, the organization of the program, the training of the workers, the setting of the time schedules, and all similar activities.

For this work the agency will send one or more trained and competent individuals to the local church who will spend the time necessary to organize and conduct the campaign. This will seldom be less than one month and it may run longer. It depends upon the size of the effort, the difficulties encountered, and other factors.

For this work the church agrees to pay either a definite sum of money or a percentage of the total amount raised. My observation is that most of the agencies estimate the amount which they think can be raised by the local church and then give a definite figure of the cost. There are still a few very reliable agencies which work on a percentage of the amount raised.

When an agency sets a definite figure for its charges, no further charge can be made. Suppose, for instance, that the campaign is for $100,000 and $125,000 is raised. The fund-raiser cannot increase his charge over the figure given.

While the church may feel that it is paying to get pledges for the building fund, it is really getting other services. Few churches have ever had such thorough instruction in practical Christian stewardship as they will receive in the course of a well directed campaign. If the campaign is based on the standards of Christian stewardship, it is safe to say that a spiritual benefit has been secured which will continue to function for many years.

It should be obvious that a campaign based on principles of stewardship has spiritual values which create favorable reaction. Did you ever hear an individual who truly practices the principle of stewardship or tithing complain that God was taking too much from his life?

(*Turn to page 73*)

Modern fund-raising methods have made possible the building of great, inspirational houses of worship.

THE GREAT COMMISSION by Jacques Barosin

Life of Christ Pictures

Helen E. Groninger

Artist Jacques Barosin has made an important contribution to the world through a series of seventy-five water color paintings of scenes from the life of Christ. Here is the story of the pictures and of the man who created them.

LITTLE Daniel Yoder clung to his mother's hand as they moved slowly among the seventy-five water colors depicting the life of Christ. In all his twelve years of Mennonite living he had never seen such a thing. Daniel's mother looked at him with understandable pride, for each of the pictures meant something special to him. And she had no hesitancy in giving credit to her own home Bible teaching, along with Sunday church school study, for her boy's unwavering identification of the stories. There was only wonder in his eyes. It was almost too much for him to bear. To think that within about thirty minutes, and a comparatively small area—actually it was the transformed toy department of Watt & Shand's department store in the city of Lancaster, in the heart of the Pennsylvania Dutch country—there, before his very eyes, was all that made life so sweet and full of meaning to Daniel.

The seventy-five paintings in vivid water colors depict Jesus' life from The Annunciation, through the Journey of the Wise Men, the Flight into Egypt, through the familiar scenes of his childhood and youth, his Baptism by John, The Sermon on the Mount, The Transfiguration, many of the miracles, the parables, The Last Supper, The Betrayal and Arrest, Before Pilate, The Crucifixion, and the Resurrection.

HELEN E. GRONINGER

Miss Groninger is assistant to the Director of Publications of the Board of Christian Education and Publication of the Evangelical and Reformed Church.

For a number of years the Board of Christian Education of the Evangelical and Reformed Church and the Division of Christian Education of the Congregational Christian Churches had felt the need of pictures to supplement their integrated course of study in their church schools—pictures at once so appealing and so instructive that the curriculum would be unmistakably enhanced by their use. It was at this time that artist Barosin appeared on the scene and was, after due deliberation, commissioned to paint the pictures. Their use in the curriculum materials for children, young people, and adults made it necessary that they be as accurate as possible in detail and in choice of scene to illustrate the story. For these reasons they had to be carefully scrutinized by those responsible for preparing the curriculum materials. The pictures were subjected to the most rigid kind of examination by the staff, individually and in group discussion, and many changes were requested and made—changes affecting composition, color, line, and form, as well as story content of the pictures. And after all this they were referred to the research consultant agreed upon, Dr. Cyrus H. Gordon of Princeton University, for further review. Dr. Gordon's suggestions as to the personnel of the incidents

THE CARPENTER SHOP
by
Jacques Barosin

JESUS AND THE CHILDREN
by
Jacques Barosin

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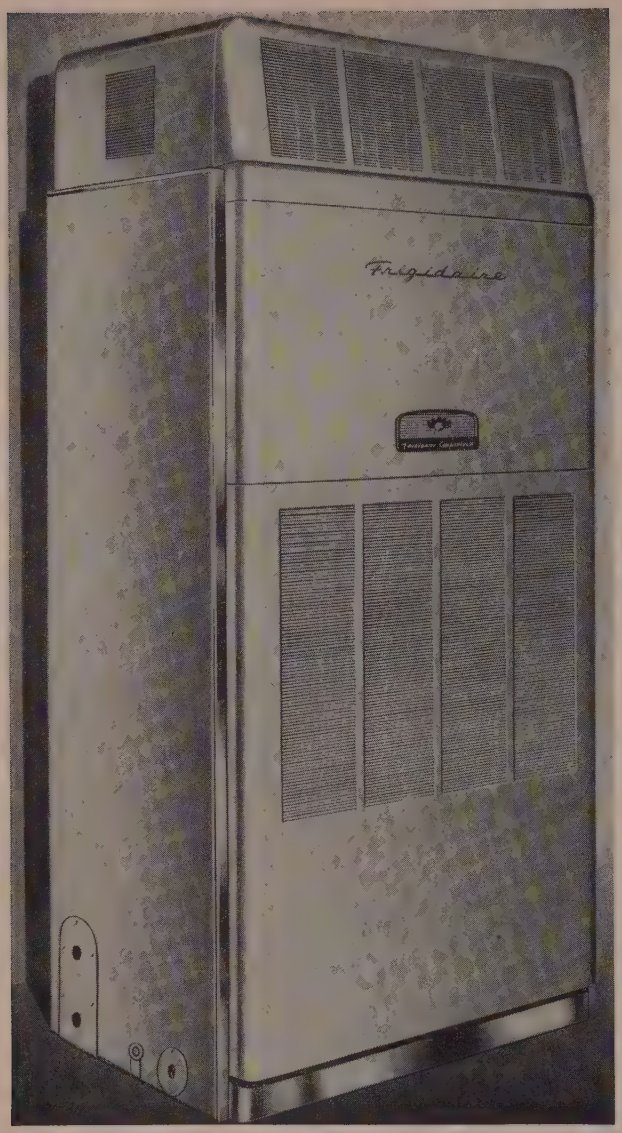
depicted, the topographic features of the region, and the dress of the Biblical characters were given consideration, and any necessary corrections were made. At length, the pictures reflected the ideas and points of view of those who previewed them, and then they were ready for the general public.

The Art Alliance, Philadelphia's highly respected society of artists and art enthusiasts, was the first to give them a showing, in 1951, and since then they have traveled the length and breadth of the country, and are always in demand. They have been shown at conferences of religious bodies of many denominations, they have appeared at colleges and theological seminaries, in local churches and their organizations, and in department stores and other public places that offered suitable exhibition facilities. Showings were under the sponsorship of a group of churches in each community.

(*Turn to page 32*)



This waterless packaged unit, model 1208 is manufactured by the Airtemp Division of Chrysler Corporation. Capacity is 7½ horsepower.

This water-cooled packaged unit, model 750, is manufactured by the Frigidaire Division of General Motors Corporation. Capacity is 7½ tons.

Packaged Air Conditioning

H. L. Williams*

IN the February issue of *Church Management* an article was published which discussed the *Ice-Cel System* for cooling and cleaning the air in churches. That seemed well adapted for churches because it avoided the tremendous expense of the installation of cooling systems in great commercial buildings which must be kept completely cooled seven days each week. There is still a third method—that of packaged air conditioning. This type seems especially adapted for churches because of its flexibility. It is flexible in adjusting itself to space areas and also periods of use.

The name "Packaged Air Conditioning" comes from the simple fact that the entire air conditioning installation usually comes in a cabinet. This cabinet needs only to be placed at a suitable place in the room to be cooled. Some of the larger units may need water and draining connections as well as electric, but more of them simply need an electrical outlet into which the plug may be inserted.

Some of these packages require very little space. You have seen many of these, I am sure, as you have looked

(*Turn to page 67*)

* Public Relations Counsel, Cleveland, Ohio

Autumn is a Spirit

Agnes C. Montgomery

A worship service designed to bring the beauty of the outdoors to an indoor service.

This beautiful worship service, "Autumn Is a Spirit," is designed for sanctuary presentation. It was originally used as a preface to a lecture on stained glass windows but can be presented independently as an evening program for a women's or youth group. It makes an ideal vesper service for an autumn Sunday evening.

The setting of this program is all-important. Foliage is used profusely in decoration. Leaves and wild weeds should be gathered the day before and kept in water, laurel and rhododenron particularly. Colored branches keep best in water. Colorful boughs and sprays of leaves arrange gloriously over the sort of trellises morticians use for flower displays. Try to borrow several. A large white, red or gold cross makes an effective focal point toward which all the decorations point. The cross, of course, is banked in foliage.

Flood, or spot lights bring out all the glory of the scene. These, of course, are concealed under pews or behind "fronts."

The program consists of music, vocal and instrumental, and narration. All participants are hidden. The sanctuary is dark and only the lovely leaves act as host. There is no audience participation except listening.

Good luck! This is a program for those who love nature and have an artistic touch to portray it.

Prelude: Organ and piano duet: "Adore and Be Still" —Gounod

Invocation: O Lord of all life and of this beautiful autumn season, hear our prayer of gratitude and praise. Cleanse the thoughts of our hearts and so ennoble our minds that we, like the transformed world about us, may reflect the glory of thy presence in our lives, for Jesus sake. Amen. (Devout and melodious male voice.)

Narrator: (Different voice but equally rich and clear.) To you who love nature and find God there—whose soul has never known enough of worship's mystic silence, whose heart is hungry for that subtle communion which comes only through the mystic mediums of music, poetry, color and beauty—for you this program has been designed, and is now humbly presented.

AGNES C. MONTGOMERY

Born in South Wales, Great Britan, Mrs. Montgomery came to this country at the age of nine. She graduated from Boston University in 1930, and on graduation day married theologue Frank W. Montgomery. Her husband is pastor of Saint Paul's Methodist Church and Director of the Wesley Foundation at State College, Pennsylvania. The mother of two daughters, she finds a full-time occupation as a mother and a minister's wife.

Gounod's masterpiece of composition, "Adore and Be Still," has just been played for you on the piano and organ. Let your hearts be still and cleared of all mundane thoughts, that the beauty of the night may enfold you. Let love and joy encompass you for "where love is God is." Here and now we are alone with him.

Alone, yet not alone. Each according to his need calling upon that one who is the source of all music and color, all beauty and poetry, all peace.

Organ Music: The harp section of Mietsche's trio, "Meditation."

Narrator: The majestic peaks rejoice together and the little hills clap their hands in gladness.

From sun-splashed fields and shadowy vales these leafy autumn splendors have been brought for your delight. "Fruits of purple mists and moonlight's mellow glow," the poet Keats called their little sisters and brothers of long ago. "Fallen fragments from nature's stained glass windows," we call them tonight. May their lovely presence sharpen that inward eye by which we gropingly comprehend the glory of God.

Piano: A few lilting measures from Rheinhold's "Impromptu."

Narrator: The forest is God's hearthfire of flaming foliage. On leaves of various sizes and shapes he writes in inks of riotous colors: scarlet, gold, purple, maroon, mauve, crimson, russet, silver, and umber. Soaring they rise, grass against weed, weed against bush, bush against tree, tree against ridge, ridge against mountain, mountain against cloud, cloud against sky, and sky surrounding the tossing sea—all nature vibrant, glowing, shouting the goodness of God.

Music: The seven-fold Amen (choral group).

Narrator: Among the hills of memory there lies a quiet woodland pool. Here the timid creatures of woods and fields come to drink. Here, too, the wild fowl come to cool their tired wings. In graceful arcs they leave the

(Turn to page 76)

Crowds line the sidewalk at the annual church rummage sale — Chicago Daily News Photo

The Pastor's Wife

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

America's Largest Church Rummage Sale

Sherman S. Newton

This church raised over $22,000 last year from its annual rummage sale. All the money is used to underwrite mission work.

BEGINNING at seven in the morning on October 14, 1954, the little city of Winnetka, Illinois, witnessed probably the largest one-day church rummage sale ever seen in America. The twelve thousand population of the town was doubled by an inrush of buyers from miles around. The crowd was so great that fifteen policemen and three firemen were detailed to handle the amazing number of buyers who began arriving at 6:00 A.M. By eight o'clock the confusion and the congestion really began to get under way as people poured in from as far south as Hammond, Indiana, and from as far to the north as Milwaukee. The grounds of Christ Episcopal Church were jammed with people and the parish house was filled to the doors.

At the end of the day it was evident that the huge crowd had come not only to witness a great rummage sale but also to lay cash on the counter. Every two hours a police car escorted a member of the finance committee to the bank where at the end of the day the total cash receipts were $22,000. Over three hundred women of the parish had put on this rummage sale to end all rummage sales. It was the thirtieth annual rummage sale of the parish, and while numbers attending

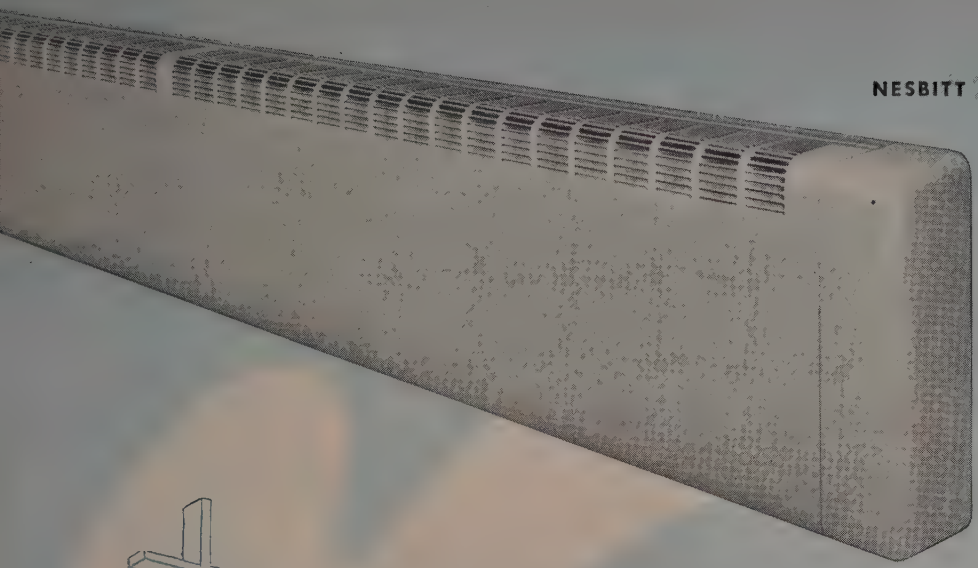
(*Turn to page 42*)

SHERMAN S. NEWTON

Mr. Newton is rector of the Church of the Holy Nativity (Episcopal) in Chicago. This church began to build early in 1953, and completed its new church in time for Easter of 1954. All indebtedness on the church was paid by the end of 1954. Prior to his work in this church, Mr. Newton spent fifteen years in the ministry in Kansas.

BEFORE and AFTER

The treasure room just before the sale began and at the end of the day. Only the tables and two tired but happy workers remain.



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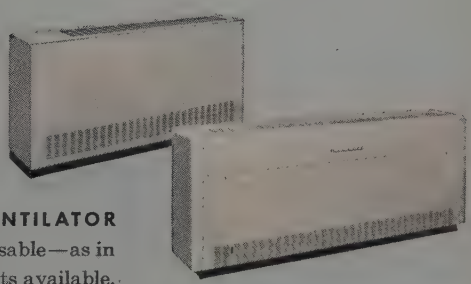

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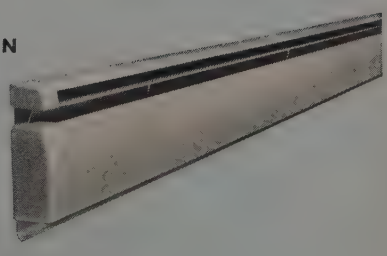

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Priming the Preacher's Pump

David A. MacLennan

The author discusses the problems of the minister's vocation—what he is to be and do.

ON college campuses and in seminary quadrangles permanent inmates—faculty members—sometimes speak of the perpetual alumnus. He is the man who never misses a class reunion nor declines an invitation to visit dear old Siwash. Usually his friends, including his former teacher, apply the label "perpetual alumnus" not only with a bit of amusement but with affection.

If there is such a character as a permanent parson I must be one. Over five years have passed since I became, as a sarcastic friend puts it, a refugee from the pastorate. Yet at the slightest drop of an invitation to join pastors and parish ministers in any kind of conclave, I return to the active force with alacrity. George Whitfield once wrote that he hoped "this itch after itinerating will never be cured till we come to heaven." I also enjoy this particular itch when it brings me into the goodly fellowship of the prophets on the front line of our spiritual warfare. During my recent three months' sabbatical leave overseas I have managed to participate in such fellowships, with Scottish and English ministers and with American chaplains of the United States Air Force in Germany.

One of the minor delights of itinerating consists of the comments made to the peripatetic preacher, before and after he has done his stint. Concerning some of the post-sermon remarks, I will only say with the discreet politician, "No comment." So far I have not received the kind of evaluation Bishop Francis J. McConnell received in a letter. "Dear Bishop, You are a skunk. Yours in Jesus' name . . ." A former neighbor who preached weekly over the radio reported receiving a note from one who said encouragingly, "Dear Reverend, Your sermon on Sunday certainly gripped me as no other sermon I ever heard did." A little puzzling was the fact that the correspondent spelled "gripped" with one p.

DAVID A. MacLENNAN

Dr. MacLennan was born in Boston, of Scottish Canadian ancestry. He holds a B.A. from University of Manitoba and a B.D. from McGill University. He also has honorary degrees from Yale University and University of Toronto. For the past 6 years he has been Professor of Homiletics and Pastoral Care at Yale University Divinity School, and has just left that position to return to the pastoral ministry as minister of Brick Presbyterian Church, Rochester, New York.

One comment frequently made by gracious laymen to the guest preacher has started several trains of thought running down mental tracks. When the visitor confers with the layman drafted to act as his guide, he will ask, "What about the hymns? The responsive reading? The method of receiving the offering?" Frequently the gracious but not too enlightening response is simply, "We leave that to the minister."

Obviously this is intended as an expression of confidence in the professional competence of the minister. It is an acknowledgment that in the area of public worship and preaching the amateur defers to the judgment and skill of the professional. A professional, said James Agate, an English critic of literature and drama, is one who does his best even when he doesn't feel like it. Most laymen would generously say that the minister is such a professional, and many functions should properly be left to him.

But there are disturbing implications here. When laymen leave most of the Church's task to the professional members of the team, they leave too much. When we aid and abet them in so doing, we may be recreant to our commission as Christ's servants. In a profound sense all members of Christ's Church are ministers. The New Testament has no such word as "laymen." Elton Trueblood is right: a major objective of the Church today is to abolish the laity.

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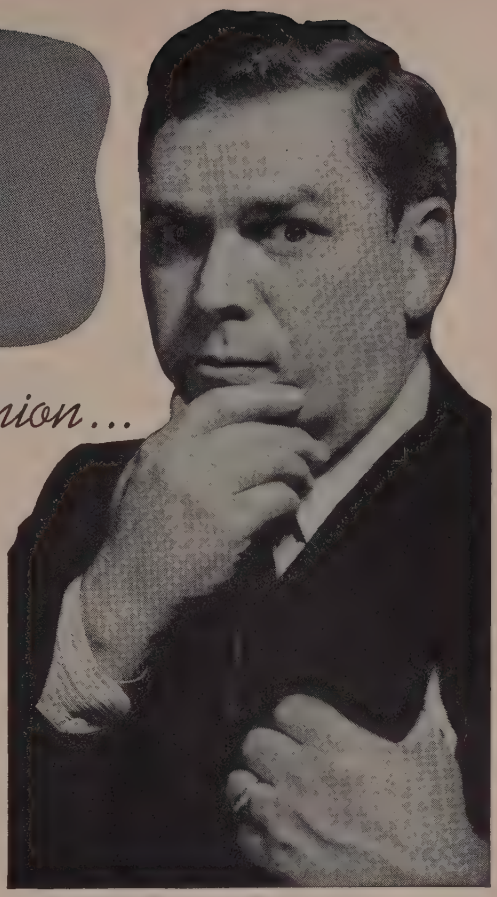

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Point IV and the Churches II

Robert A. Fangmeier

ROBERT A. FANGMEIER

Mr. Fangmeier is a public relations counsel, free lance writer, and publisher in Cleveland. He has formerly served as a Washington correspondent and as Managing Editor of Church Management. He is a member of Lakewood Christian Church.

In the second of two articles on Point IV the author discusses the question of churches accepting tax money for the carrying out of worthy projects.

WHEN the government in 1949 first announced its Point IV program it also dangled before religious groups the possibility of receiving tax money for social welfare projects in mission lands. The Department of State was reportedly open-minded about supplying funds for non-religious purposes to church organizations which already were carrying on self-help technical assistance work in the underdeveloped areas of the world.

Church leaders had greeted with enthusiasm the proposed technical assistance program which promised a war against "man's ancient enemies . . . poverty, disease, hunger, and illiteracy." Subsequently they propagandized their people, lobbied in Congress, and sat on official advisory boards, all in support of the Point IV program. But how far should the churches continue down the road of cooperation with the state?

If it is correct in principle to petition Congress in behalf of Point IV legislation and to give advice as to the administration of the government's program, is it not possible also to accept tax funds for religious missionary project presently on the field meeting human needs?

There was no clear voice of the Church on this critical question. Through many conferences and discussions the answer came closer to being "perhaps, under some circumstances" rather than a flat "yes" or "no."

One important church agency and three smaller affiliated groups did accept funds for social welfare projects. Their experience and the rules laid down by an interdenominational conference for accepting tax money, make an interesting study. It may be that the experience and attitudes of the churches in connection with Point IV foreshadow a new development in the ever changing relationships between Church and State in the United States.

Early in Point IV's development, in October of 1949, church leaders were acquainted with the possibility of receiving government funds while attending one of the periodic briefing sessions on foreign policy conducted by the Department of State.

One church observer attending this meeting reported to his constituency that cooperation on technical aid might extend to "exchange of specialists, financial help in founding or maintaining a hospital in a backward area, equipping a research laboratory in a college, supporting adult education program in a mission school, etc. "The initiative," said the leader "would need to be taken by the church group, with specific proposals which should be well documented as to need." State Department representatives were reported as available for informal exploratory conferences with officials of religious and educational groups.

This suggestion from the government clearly required some soul searching at least so far as Protestants were concerned. This they did openly at a conference held under the auspices of the National Council of Churches at Buck Hill Falls, Pennsylvania, in April 1951. At this meeting denominational officials enunciated some guiding principles for churches wishing to accept government funds for their technical assistance projects.

After asserting its concern for the traditional separation of Church and State, the conference said, "We also believe that this tradition includes cooperation with governments for service to the basic physical needs of humanity. The crises of our times and the purposes expressed in the original Point IV program call for a new and enlarged program of cooperation.

"In countries where the system of grants-in-aid to schools and hospitals has long been familiar and useful to millions in the constituency which missions serve," the conference points out, "most Christian nationals and many missionaries may favor acceptance of public grants if they are made under conditions satisfactory to Christian enterprises."

The conference's main concern was with maintaining the independence of church programs, even though they were operated with government funds. While disapproving of enterprises jointly administered by Christian agencies and governments, the churchmen said,

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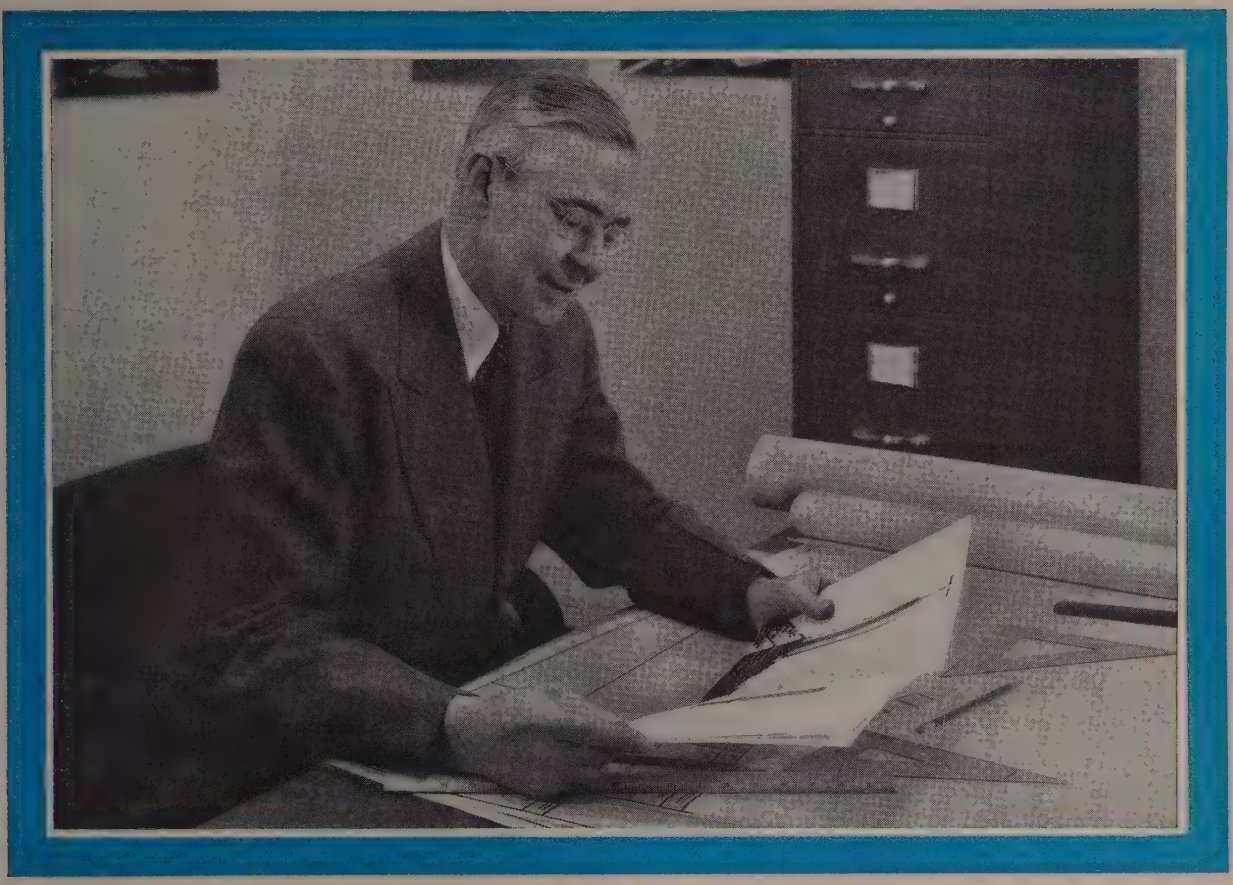

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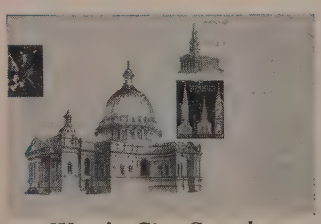

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Capitol Prayer Room

Glenn D. Everett

A prayer room in the Capitol building has been installed for the use of Congressmen. Here is the story of what it is, how and why it came to be, and some of the problems connected with its creation.

Seth Muse Photo

The altar in the new Capitol Prayer Room

FOR the first time in its 155-year history, the United States Capitol has a room set aside for meditation and prayer by the members of Congress.

The establishment of this room, and its decoration as a chapel for worship without employing any symbol unique to the Christian or Judaic religion, posed an interesting problem in religious architecture.

In a day when there is coming to be a demand for ecumenical houses of worship and for public chapels that can be used by members of all faiths, the Capitol prayer room offers an interesting example of how the architectural problem can be met.

It would have been simple enough for Congress to have set up a room with three altars, such as has been done in many army and navy chapels. In one corner could have been a crucifix and small Catholic altar; in another an altar with the books of the law and symbols of the Jewish faith; and in a third an altar with a plain cross and open Bible suitable for the various Protestant denominations.

Such divisions, however, would not have achieved the purpose of the sponsors of the prayer room. They wanted one place where all members of Congress could meditate and pray, emphasizing the unity of the nation rather than its religious separateness.

Representative Brooks Hays (D., Arkansas) and Senator A. S. "Mike" Monroney (D., Oklahoma), who sponsored the concurrent resolution in House and Senate that led to establishment of the room, specified that "the Architect of the Capitol . . . shall provide appropriate symbols of religious unity and freedom of worship."

What are symbols of "religious unity and freedom of

GLENN D. EVERETT

Mr. Everett is the Washington Correspondent for Religious News Service, and political correspondent for a number of Ohio newspapers. He is a frequent contributor to religious periodicals, and has made previous contributions to Church Management. He holds degrees from Heidelberg College and the University of Iowa. Work in journalism has taken him behind the Iron Curtain for a short time as correspondent for World Report.

worship?" Capitol Architect J. George Stewart, newly appointed to his post on July 1, 1954, found this a challenging problem. Congress, in adopting the Hays-Monroney resolution, had carefully specified the conditions which must be met. It was to be a small room, was not to be outfitted for corporate worship or assemblies, was to be restricted to the use of individual members of Congress only, and was to be the sort of place where a member could pray, regardless of the religious background from which he comes.

It was up to the architect to meet these specifications. Naturally, he called for advice and assistance. Mr. Stewart, an Episcopalian, was a contractor in private life before being appointed to the post of Capitol Architect, but this was his first excursion into religious architecture. He engaged Delos H. Smith and Joseph W. Burcham, well-known architects of Washington, D.C., as consultants.

The Speaker of the House appointed Mr. Hays chairman of the committee to supervise preparation of the room. Other members of the committee were Representative Katherine St. George (R., New York) and Representative Karl LeCompte (R., Iowa). They soon appointed a committee of religious advisers, consisting of Dr. Frederick Brown Harris (Methodist), chaplain of the Senate; Dr. Bernard Braskamp (Presbyterian), chaplain of the House; Father Edward J. Hermann, assistant chancellor of the Roman Catholic archdiocese of Washington; and Rabbi Norman Gerstenfeld, of Washington Hebrew Congregation.

These ten people, three architects, three congressmen, and four clergymen, representative of many religious groups, were responsible for planning and approving the decoration of the prayer room. The fact that a group of people from diverse religious backgrounds can work together on a problem of this nature is in itself a tribute to American democracy.

The first problem was to find a room in the Capitol which could be converted into a chapel. With the expansion in Congressional staffs that has occurred in the past two decades, every available bit of space in the Capitol building is being occupied and some corridors have even been walled off to make additional rooms. Former Speaker Joseph W. Martin, Jr. (R., Massachusetts) came to the rescue by volunteering to relinquish a small private conference room which is reached by a narrow corridor off the rotunda beneath the Capitol dome. The room is only seventeen feet square, but will serve its purpose nicely as it is almost exactly midway between the House and Senate in a secluded spot that assures privacy.

In converting the room to a chapel, a large ornate Victorian mirror was first removed from the wall, then the large glass chandelier was taken down. It was decided to leave the barreled ceiling as it was. The ceiling, having a rather vaulted appearance, lends dignity to the room which never could have been

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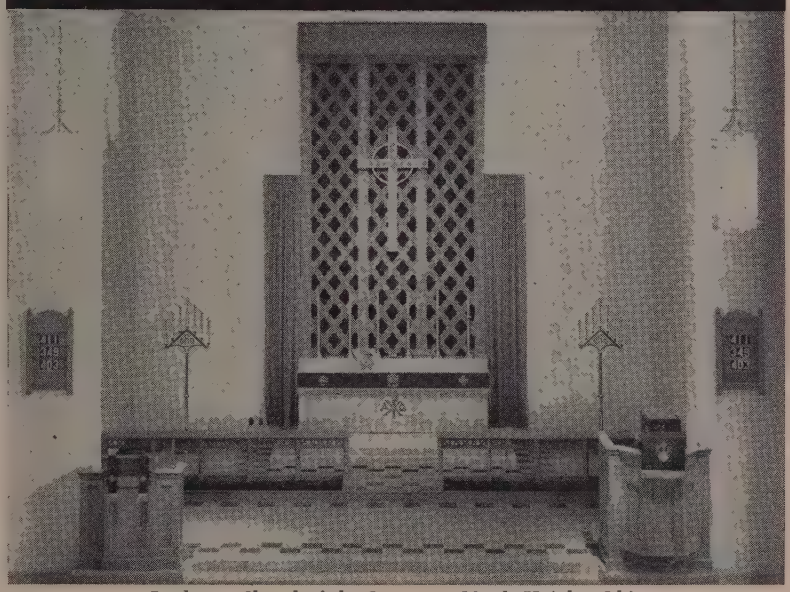

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J. Adam Fichter, Architect

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Always a New Beginning

(*From page 7*)

position in business, and after a period of leisure, during which he developed ill health, volunteered as a worker in a hospital. His great technical knowledge enabled him to devise a process by which he cleans and renovates the needles used in the hospital, and because of what he does, the hospital saves thousands of dollars a year. And the man says that he has never been happier in his life nor felt greater peace of mind.

A retired professor in Nebraska for a long time felt that church ushers are not properly trained for their job. Late in his teaching career he started a school for ushers, and now in his retirement he continues it.

Another former teacher devoted himself to a subject in which he had been interested all his life, extra-sensory perception, and now, in his eighties, he is at Duke University in North Carolina, doing special work with Dr. Rhine.

There are a number of women who are launching out on new careers, either after they retire from one vocation, or when their children are grown and gone and their household duties lessened. One very beautiful woman became a fashion model when she was sixty years old, and now, at sixty-nine, is still regularly employed by the leading department stores to model clothes for mature women.

Another woman, who retired from her career as social worker, decided that she would fulfill a lifetime ambition and try to become a writer. At seventy-two she enrolled in a midwestern college and is studying the techniques of writing.

There is a woman, who, at sixty, took a position as hostess on a Welcome Wagon, and for six years made a great success of it, and then, at sixty-six, took another position as assistant parish visitor in a large city church. These were the first salaried positions she had ever held in her life.

Those are only a few examples, and there are many more, which demonstrate that there is definitely a trend in the direction of discovering and following a second career when the first one terminates. Often it is work which pays nothing at all, or very little, yet which brings to the person doing it the greatest satisfaction he has known in his life.

In a way, these are to me the most thrilling new beginnings, for they are made at a time of life when most people are not thinking of beginning new things, but of drawing old ones to a close.

But there are many kinds of new beginnings, and I could not pass without at least mentioning one kind which we all know well, if not by direct experience, at least by having heard about it. I am thinking of those beginnings which take place on the level of the spirit, those which are the most important of all, the type of beginning that Saul made on the road to Damascus when he stopped being Saul and became Paul.

It seems to me that this experience of deep change—or conversion—is necessary for any beginning anew. I have thought quite a bit about what that deep change is, and have arrived at the conclusion that essentially it is the turning of the soul from the love of self alone to the love of something far beyond self and far greater than self, whether it is God, or humanity, or sometimes even one human being. This kind of change means a change from unhappiness to happiness, from hating to loving, from anxiety to inner security, and inevitably it leads to a new beginning.

Arnold Toynbee, in his *Study of History*, places great importance on this experience as individuals have had it, and traces the influence it has had on history. He calls it the phenomenon of withdrawal and return, and what I have called change or conversion, he calls transfiguration, which is by definition the kind of change we have been discussing. Mr. Toynbee stresses the importance of the return to action after the experience of the ecstasy of change. He has his own example of sudden enlightenment; the Buddha

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he cites as an example of transfiguration after the long, hard search; he refers to Christ returning to action after his sojourn in the desert; he even includes Caesar, an entirely different type of man, in his list, and says he returned from Gaul having experienced the inner change.

There are figures who have lived closer to our own time whom we can cite as apparently having had this experience of change after a withdrawal of some kind. Abraham Lincoln is certainly one; Franklin D. Roosevelt's illness evidently gave him that experience of withdrawal with change taking place; one of the greatest philosophers of our time, Thomas G. Masaryk, spent years in contemplation and study before, in his later years, he entered a life of action.

These are all great and famous figures, but the same experience has been known by lesser men and women, who came to a change of character, either by the sudden enlightenment of a Saul, or by the long, hard way of an Augustine.

A long time ago Plato said, "Unless the cup is clean, whatever you pour into it turns sour." The kind of inner change which we have been considering, cleanses the cup.

In this connection I should like only to touch on a manifestation, strictly of our time, which opens channels leading to this new beginning through inner change. This is through group participation, becoming part of a group whose members have had to face an ordeal similar to the one you are facing. It makes possible the emerging from the endurance of an ordeal which others too have endured or are enduring, into new understanding, new adjustment, new happiness. Examples of this are many. After World War II, many young women faced the terrible ordeal of seeing their husbands return from combat with faces disfigured beyond recognition. These young women banded together, and from one another got the strength and understanding which enabled them to face the tragedy which life had presented to them and the men they had married. Parents of brain-injured children have organized into groups and find help from one another; there is a similar organization of parents whose children have been afflicted with cancer. Alcoholics Anonymous is the greatest example of this type of organization in which an individual may arrive at change, acceptance, and reconciliation.

Here the new beginning comes through the facing of a great ordeal with others who have to face a similar ordeal. The sufferer alone is helpless, but he finds his strength because others who have lived through the same thing are there to help him. This process is quite new to our own time. The growing number of organizations of older people belong in this category. In our society old age has been for many an ordeal to face, rather than a period of life to savor with joy. This is largely due to attitudes toward old age which have grown up in our civilization, where the accent has been so much on youth. The older person goes through the sense of rejection, of inferiority, of inadequacy; many of the emotional difficulties which persons facing any inner ordeal must suffer. There have been good reasons for organization of this age group, and it has helped thousands to accept affirmatively the new experiences of growing old.

Through organization and resulting contacts with one another and with interested people outside their own age group, more and more older people are learning in their later years the greatest lesson of life: that all living should be a process of growth, and that the words "growing old" have a meaning far beyond that which we have usually given them. Right up until the final moment when life leaves us—or we leave life—we should be growing, learning, and thinking of each hour and moment through which we live as preparation for what is coming. As citizens of a democracy we must perforce believe in the perfectibility of man, and therefore through every day of our lives we must strive towards perfection, even though we know that a lifetime is never long enough to allow us to achieve it.

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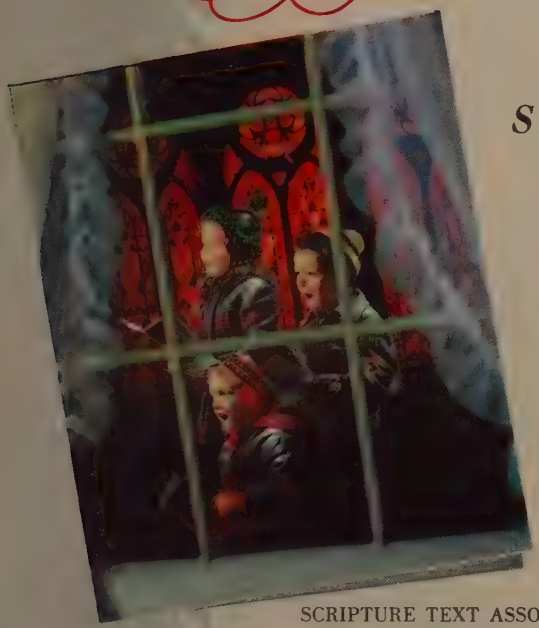

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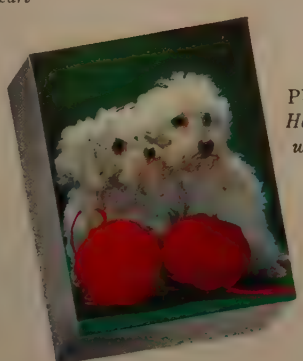

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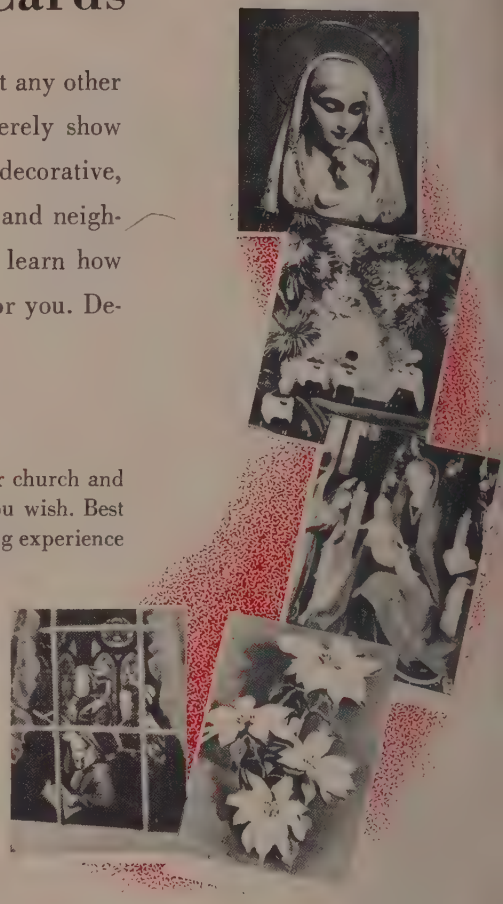

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When We Meet with Desertion

John Murray

In the third of six devotional articles the author suggests an attitude of devotion for the minister who feels the congregation has turned its back on him.

Reading: Exodus 32, 1-4, 15-32.

JOHN MURRAY

Mr. Murray is pastor of Emmanuel Congregational Church, Cambridge, England, and chaplain to Congregational students at Cambridge University. He served as a journalist for five years prior to receiving a B.D. degree from London University.

MOSES had given to the Israelites a period of devoted leadership. He had been patient with them in the frailties and failings. He had set them a steady example. He had delivered them from their own mistakes, and led them gradually nearer to the full promise of divine blessing. And then, when his back was turned, when he was in communion with God on their behalf, they deserted him, played false to him and to all he had held before them as the ideal and the truth. And he came back to find the patient work of months marred and spoiled by one act of folly.

The details change. The centuries pass. But, in essence, the experience recurs. Most ministers know it at some point in their career. Colleagues, officers, church members turn their backs on the minister, and repudiate the highest he has tried to show them in a manner that defies belief. We should therefore dwell on the remarkable reaction of Moses to his own tragedy.

In the first flush of anger, he smashed the tables of the law that God had given to him, called out the men who remained faithful to him, and sent them through the camp on an errand of terrible retribution. But then, when he went away again up into the mountain, into that mysterious silence where God is met, Moses forgot himself, forgot the wrong done to him, forgot his anger. He remembered only the men who had failed; their sin which was first of all sin against God; and their desperate need that God would forgive them, and then go with them on their continuing pilgrimage.

And so, Moses prayed. And what a prayer! Have we ever prayed for our people in language like this? "O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt, forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written."

This was not the easy way that repudiated them, that washed its hands of them, that brooded over its own grievance against them. Moses prayed that they might be forgiven. And then, going further, he identified himself with them, and asked that if God would not forgive, he would take the life of Moses as an atonement for their sin. Moses offered himself—his life that he had given to God's service—and asked that God would take that in order that these Israelites might emerge from the valley of humiliation and find once again the path of their true pilgrimage.

When we are deserted, when our teaching is repudiated, our example betrayed, do we pray that those who treat us thus may be forgiven? Do we go on to pray that the burden of such sin may fall, not on them, but on us? Yet, this is the Christian way, for Paul said he could wish himself accursed for his brethrens' sake, and Jesus died for sinners.

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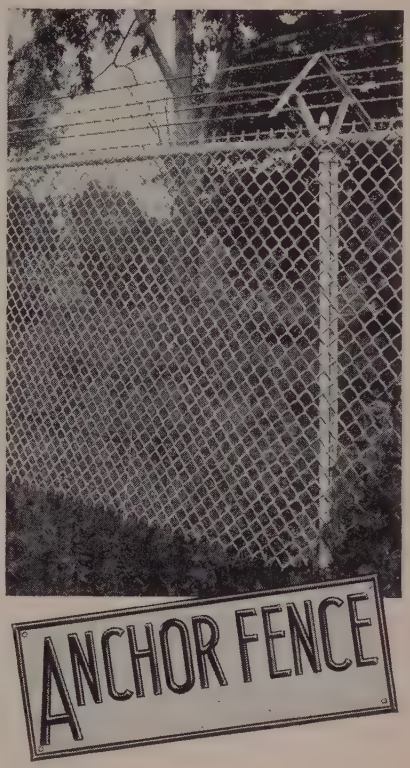

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Financial Reports for Churches

Harvey Sherer*

The author discusses the annual report and points out the need for a balance sheet in that report.

Annual financial reports for churches are weak. In fact, many of them are poor, indeed. Certainly the reports of the Lord's business should be as clear and as good as any found in commercial enterprises.

Nor is this setting the standard very high! Despite the somewhat effusive praise for some few financial enterprises, the general level of such reporting is not as good as might be hoped. This is in spite of the employment of professional accountants.

Only a few churches can afford to employ an accountant to give his full time and best mental efforts to their financial reports. However, more churches would have better reports if they would employ professional advice. It is good church management to have an annual audit by a certified public accountant. This should include his advice on the annual report.

Notice Exhibit I, a balance sheet, which is included in our annual report. I have seen but one other balance sheet for a church—despite a nation-wide search. Nevertheless, we feel that such a statement is needed. It gives a summing up of our financial position over a year's time. It calls attention to items sometimes forgotten.

---

* Assistant business manager, Oregon State College, Corvallis, Oregon, and treasurer, Federated Churches, Corvallis.

BALANCE SHEET

WE HAVE		WE OWE OR ARE ACCOUNTABLE FOR		
General Funds				
Cash in Bank	$ 3,344.46	Accounts Payable		None
Petty Cash on Hand	50.00	Collections from Employees Payable to:		
Prepaid Expenses:		U. S. Government:		
Preaching Mission	10.00	Income Tax	$ 62.50	
		Social Security	5.62	
		State of Oregon:		
		Income Tax	40.80	
		Ind. Ac. Com.	.56	$ 109.48
		1954 Pledges Paid in Advance		1,716.00
		Balance		1,578.98
TOTAL	$ 3,404.46	TOTAL		$ 3,404.46
Restricted Funds				
Cash in Bank	23.07	Balances:		
Accounts Receivable:		Woman's Association	$300.00	
Men's Club	$ .50	Pond Memorial	28.00	
Bal. Minister's Robe	15.43 15.93	Chamberlin Memorial	10.00	
Series E Bonds due 2/1/56	300.00	*Presbyterian Life*	1.00	$ 339.00
TOTAL	$ 339.00	TOTAL		$ 339.00
Repair and Remodeling Funds				
Cash	$ 4.95	Balance		$ 1,200.69
Overdraft in Worship Center Remodeling Fund (to be raised in near future)	1,195.74			
TOTAL	$ 1,200.69	TOTAL		$ 1,200.69
Physical Plant				
Manse (est. insurance value)	$ 14,000.00	Contract Payable—Manse		$ 4,104.08
Church Buildings (estimated insurance value)	200,000.00	Advance from Board of National Missions (a permanent advance—Board protected		
Equipment (inventory)	18,980.90	by fire ins.)		10,000.00
		Net investment in plant		218,876.82
TOTAL	$232,980.90	TOTAL		$232,980.90

Note: The Benevolence Fund has no assets, liabilities, or balance.

(Exhibit I)

For example, shortly after the publication of this balance sheet, the Mens' Club paid up the 50¢ owed, and the chairman of the campaign for a new robe for the minister collected the rest of the money promised for that. These had been hanging fire for several months. Furthermore, steps were taken to overcome the deficit in the Choir-loft Remodeling Fund.

These figures come from our accounts. There are bills to back them in the files. It is a factual summary of our church life. It is a report of the treasurer's stewardship. It becomes the basis for a new budget and another step forward and, we hope, upward.

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BROADWAY PLAN
Church Finance
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HOUSTON, TEXAS

Life of Christ

(*From page 13*)

It is the feeling of Dr. Frank I. Sheeder, executive secretary of the Board of Christian Education and Publication, that no church that wishes to sponsor the pictures should be denied them because of denomination, size, distance, or economic circumstances. Thus, if a sponsor can defray the expense of shipping the pictures to his community from the place of the last showing, and if the dates desired can be worked into the pictures' crowded schedule, they are available, and all possible assistance will be given by the board.

After a very successful showing at the John Wanamaker store in Philadelphia, during the Christmas holidays of 1951, they moved to the annual meeting of the Division of Christian Education of the National Council of Churches, in Columbus, Ohio; thence to Akron, Ohio; back to Pennsylvania; up to Wisconsin; south to Indiana; and so on. There are, of course, many requests for them during the major religious festivals, Christmas and Easter, and many potential sponsors have to be turned down because requested dates have been reserved, and because alternate times are not practicable. Filmstrips in two parts, including all of the seventy-five pictures, and lithographs of some of them are available for purchase from the Board of Christian Education and Publication at 1505 Race Street, Philadelphia 2, Pennsylvania.

The pictures were painted in water color by Jacques Barosin, whose interest in Biblical and religious art stems from a strong artistic background in his early life and a strange combination of circumstances later, involving Nazi persecution, all of which culminated in his seeking and finding asylum in the United States of America. He and his wife have lived in Kew Gardens, Long Island, since 1947, and there he devotes most of his time to religious painting.

But how did he happen to come to America, and how was it that he painted these pictures that have given so much pleasure and inspiration to so many people?

During his early life young Jacques moved with his family from his birthplace in Latvia, to Berlin, Germany, where he went to high school and later to an art school. He studied drawing and painting with Professor E. Wolfsfeld. Still later came the University of Berlin and the degree of Doctor of Philosophy in the history of art from the University of Freiburg. Sienese Mannerism (Dominico Beccafunni) of the sixteenth century was the subject of his thesis.

In 1932, now boasting the acquisition of a wife, he moved to France, maintained a studio, and painted professionally until his enlistment and subsequent mobilization into the French army.

After his discharge from the army in July of 1940, the Barosins lived pleasantly and comfortably in Nice, in unoccupied France—but only for a few short months—for it was not long before he was detained by the authorities because of his Jewish blood and background.

The upshot of this arrest was a year in a forced labor camp in Noures, in southern France. He was discharged from this camp, only to be re-arrested in 1943 after the American invasion of North Africa, which brought the whole of France under the German occupation. This time he was assigned to the ill-famed camp of Guro in the Pyrenees, and destined for deportation to Auschwitz. In April of 1943, however, before he could be deported, he escaped from the concentration camp and joined his wife in a little mountain village in southern France. Here their fairy godmother was one Mrs. Simone Serriere, a French Protestant school teacher. One can gauge the size of the village, and the unsettled local conditions, by the fact that the school had only four pupils – all boys. Luckily for Jacques and his wife, there was an unoccupied room on the second floor of the schoolhouse where they could stay, but to protect themselves and Mrs. Serriere it was necessary to avoid all semblance of their presence in the

building. They didn't dare light a fire for cooking or illumination, and they had to avoid any unnecessary movement that might attract the attention of the pupils and of the villagers, for no one but the school teacher and the minister of a French Reformed Church were to know they were there.

How did they exist without food? It was to good Pastor Gall that they were indebted for their daily bread. Pastor Gall had for some time, at the risk of his own and his family's lives, been active in the feeding and helping of escaped prisoners. And it was Pastor Gall and his associates in the underground who were instrumental in procuring safe conduct for the Barosins to a refuge near Paris, when some of the villagers discovered their schoolhouse hideaway.

It was in their cramped schoolhouse quarters, with no money, no identification papers, and a price on their heads at the Gestapo headquarters only five miles away, that their most valuable possession was an old French Bible which Mrs. Serriere, the daughter of a Christian minister, put into their hands. Time hung heavy on their hands, and the Barosins read every word of it—Old and New Testaments—in muted voices so that the pupils in Mrs. Serriere's classroom below them would not hear. And a new strength and renewed hope came to them. And it was there that Jacques made his resolution to put into pictures the wonderful story of Jesus so that he might be a witness before all who see them to the infinite love and the genuine goodness of Jesus as revealed to him in that little French Bible.

"If we ever get out of this spot alive," said Jacques Barosin to his wife before leaving their schoolhouse retreat, "I will illustrate the greatest book ever written, or at least part of it." And, to his radio interrogator eleven years later, he succinctly added, "We survived!"

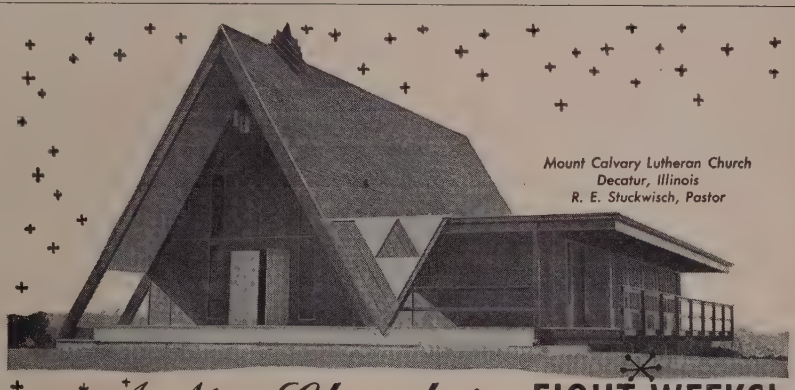
After their return to Paris, the Barosins were introduced to some American officers at the First General Hospital, and it was through them that Mr. Barosin received and executed some portrait commissions. But a more significant outcome of these associations was the suggestion of the officers that the artist come to the United States and try to get established. The necessary arrangements were made and they arrived here at the end of 1947. It was just two years later that the artist had his first exhibit at the Barbizon-Plaza in New York City.

Asked how he happened to paint Jesus as he did, Mr. Barosin said:

A man whose impact on his contemporaries was so strong and whose teachings had so far-reaching consequences must have been a powerful personality.

On the other hand he was born in Palestine, in Jewish surroundings and culture at a tragic epoch of Jewish history.

In times like those of the first century, when the enemy occupies one's country, when the nation is split into many parties, when all the people live under a terrible moral and physical strain, no weakling or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teacher of soft theories could hope to be of any influence.

Only an overwhelmingly strong personality whose goodness comes from strength and suffering, whose human ideals were accepted by the oppressed and persecuted of *his* time and by men of good will in centuries *to come,* was able to stand up and teach people how to live.

But my task to depict Jesus would not have been accomplished if I had seen him only in his historical surroundings. He had to be a leader of all times and of our time as well. I had to find a face which would look acceptable in our times, which we would like to meet, which reveals supreme intelligence and goodness and an ardent love of all humanity, powerful and realistic at the same time.

He paused and then continued, "I leave it to the public to decide if I succeeded."

People react in different ways to the pictures, depending upon individual backgrounds. There was the little Mennonite boy, Daniel, who seemed transfixed by them. There were those with whose preconceived notion of the face of Jesus the pictures did not agree at all—concepts from early childhood, no doubt, culled from pictures in Sunday school literature of long ago, from stained glass windows. Who knows where such impressions come from? A Roman Catholic nun spoke of the kindly, and yet strong, virile face of Christ in the Barosin picture, and of how it was just the way she had pictured him. Most of the young people expressed much joy and satisfaction with the pictures; they were much more realistic, they said, than the ones they had been accustomed to. Children liked almost invariably the scenes showing Jesus as a boy in the home learning carpentry, because they could compare these with their own experiences. One man who came by himself seemed to be quietly meditating as he looked at the pictures one by one, and as he came to the last picture, *The Great Commission,* was seized by an overwhelming emotion and unashamedly gave way to tears.

Some of the viewers spent hours on the exhibit, following carefully the titles and Bible references shown in the small catalog, as they moved thoughtfully from picture to picture. Teachers in public and private schools brought whole classes of children; boy scouts, girl scouts, and campfire girls came and reverently looked at the pictures.

There is no doubt that the pictures bring profound religious experience to those who see them. Besides deepening the knowledge and devotion of those persons who already read and know and love the Bible, there have been instances where old flames were rekindled, and study of Christ's life was resumed after a long quiescence. If the pictures can engender this kind of response they are worth many times the cost of producing them.

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Point IV and the Churches II

(*From page 20*)

"Financial aid for limited, supplementary, and well defined projects for social welfare may be accepted if the above principle is not violated."

Catholics took a position not too dissimilar from that announced by the conference of Protestants meeting at Buck Hill Fall. They also indicated their willingness to accept Point IV funds under the proper circumstances. John McGuire, director of the Mission Secretariat of the National Catholic Welfare Conference, said that one educational institution in Peru had been recommended for aid but had been turned down by the State Department's Technical Cooperation Administration.

Father McGuire went on to say that Catholics would make little effort to obtain tax funds for their social welfare projects in mission lands.

The one influential Protestant group to accept tax money for technical assistance was the American Friends Service Committee. In two separate grants Point IV funds were provided for the Quaker work in India to "carry on agricultural production, health and sanitation and education." The famous relief agency had been at work there since 1947 on a ten-year program which had cost $100,000 of their own money.

A contract was first signed between the government and the religious agency, to extend through June 1953, providing $150,000 in tax funds. At that time they reviewed the program and a new agreement was reached calling for an extension of the contract for three years at a cost of $375,000.

Harmony of interest in this arrangement is significant because of the pacifist position of the Quakers. Their rejection of war and the military was apparently respected and their freedom from government pressures rather complete.

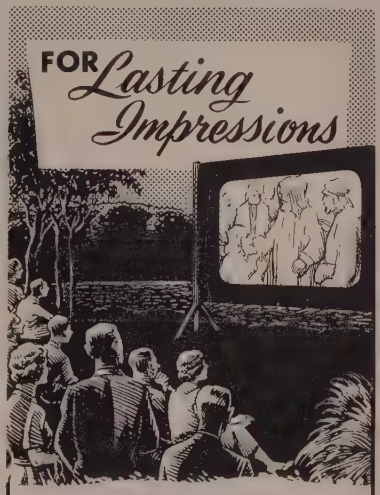
The Quakers noted that, "In so far as we have felt any difficulty with operations of Point IV by the government, those difficulties (as yet at least) have not affected our present relationship with Technical Cooperation Administration. Thus, there have been changes in the legislation since our agreement was signed, with which we are not in agreement."

Other church affiliated organizations using Point IV funds were: Young Women's Christian Association of Beirut, Lebanon, $51,000, for the training of women in social work and vocational trades; World Literacy, Inc., $25,000, to provide literacy specialists for work in India, a project initiated to support the work of Dr. Frank Laubach; Unitarian Service Committee, $35,000, for the organization of a medical teaching mission in Israel. None of these programs, it should be noted, had official denominational status.

Despite the qualified endorsement of such cooperation with the government, none of the larger Protestant denominations applied for Point IV funds. Reports emanating from denominational sources indicate that the possibility was seriously considered, and that at one point some church leaders were interested in the tax money if only the State Department were willing to lay down specific rules. This the government was unwilling to do, feeling that this would constitute taking the initiative. They felt that the churches must make the first approach.

The tradition of separation of Church and State was undoubtedly one of the largest factors in dampening the enthusiasm of Protestant leaders. Besides this, many felt it would be unwise to gamble their own hard won reputations in the underdeveloped areas by apparently becoming the tool of national diplomacy.

How long the denominations will be able to resist the tempting tax money bait may depend upon future circumstances. For the present it can be said that in principle certainly and in action to some degree, another big change has occurred in the relationship between Church and State in this country.



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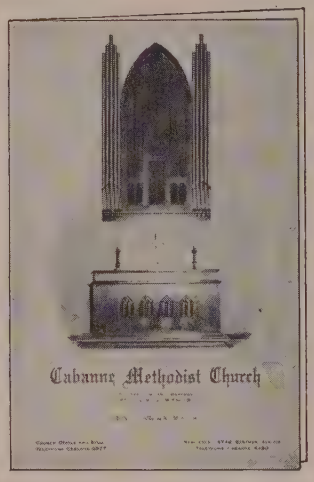

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The Creed of a World Neighbor

Robert O. Smith

A sermon outlining the basis for the concern of the Christian for the welfare of persons from other countries.

Behold, how good and how pleasant it is for brethren to dwell together in unity. Psalm 133:1.

ROBERT O. SMITH

Mr. Smith is pastor of the Methodist Church, Pickerington, Ohio. He holds degrees from Ohio State University, Yale University Divinity School, and University of Michigan. During World War II he was a chaplain in the U.S. Navy.

A college student, in speaking of a certain philosophy course, once made this comment. "If you took only the first few sessions of the course, you were likely to become an atheist. These first few sessions were designed to discredit unsound religious beliefs. If you finished the course, you were likely to find a sounder faith. The latter sessions and readings in the course were designed to help the student find a sounder philosophy of life and religion."

We run the same danger if we take only a small part of the religious teachings in the Bible and make them our faith. If we take just one statement in the Old Testament, "Thou shalt not kill," as our whole faith, we become absolute pacifists. If we take contrasting statements to this commandment urging the Hebrew people to destroy their enemies in war, we become self-righteous nationalists and crusaders bent on making war on the infidels and non-Christian nations in the world. If we take the great Old Testament prophet's idea of justice by itself, we will do things in the name of justice which go against ideas of love and mercy taught by Jesus. If we take the idea of Jesus of loving all enemies and turning the other cheek, we will allow people to do things to us and others which violate the moral law of justice.

I have used all of these illustrations from the Bible in order to remind us that if we take only part of our Bible as our guide, we may be very much misguided people. We need to consider the whole Bible as a basis for decisions. Otherwise we will be like the college student, basing his faith on only a few class sessions rather than the complete course in philosophy. We will be like the man who turned off the radio program after hearing the opening statement that the speaker would speak on Christianity and Communism. When the man complained to the radio station about sponsoring a program on Communism, he was informed that if he had listened to the whole program, he would have discovered that the speaker was making a defense of Christianity and condemning Communism.

Christians have often been confused, bewildered, or fanatical in their thinking on international questions. This sermon is an effort to discover some of the principles that ought to guide a Christian in his thinking about world affairs.

A good place to start our thinking is with the Bible. We read in Luke 10:25, "And, behold, a certain lawyer stood up, and tempted him, saying, 'Master, what shall I do to inherit eternal life?' " The lawyer put his finger on a dimension of life,

which we must never lose sight of in our thinking on world affairs. How can we inherit eternal life for the peace loving forces here on earth? How can we inherit eternal life for free nations who love peace and freedom? How can we inherit eternal life for the United Nations organization and other groups like it?

The answer to these questions is a theological one. It is the answer of Jesus when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:27). Only when the people in Communist countries pledge allegiance to God and his will, can they be trusted. Otherwise their God becomes a God of expediency and nationalism. Our problem is theological because the theology of Communism advocates class war and world conquest. The theology of Jesus advocates class harmony and world peace. Our problem is one of getting Christian people to practice the theology of Jesus. When we really prove to the people of the world that we love each other and them by our actions, they will want our kind of life rather than that offered by Communism. They will want to build an earthly paradise according to the blueprint of Jesus for the kingdom of heaven on earth rather than the blueprint of Communism.

There should be no confusion in the minds of Christians as to the road we must travel. We must support our non-Communist neighbors in the United Nations no matter what it costs us. If we withdraw from any nation threatened by Communism, without doing what we can to save it, we will undermine the United Nations. The small nations of the world will support the United Nations as long as they feel that it offers them a sure protection from conquest by other nations. A paraphrasing of the words of one of the founding fathers of America might well guide us today. Unless the free nations of the world hang together in the United Nations, they will be hanged separately by the Communist nations!

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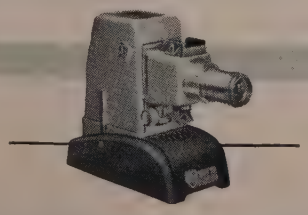

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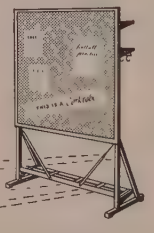

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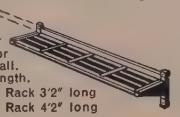

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Write for Bulletin SL-33

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Professor Ramsey in his book, *Basic Christian Ethics,* has some very helpful ideas for our guidance. He writes, "Christian Ethics first of all approved public protection and the defense of organized justice as the only means of loving the neighbor—even if the help of the neighbor should prove to be hopelessly bloody." If we expect our neighbor nations to put us first in their efforts when we are threatened by any kind of disaster, we must put them first when they are in serious trouble. Professor Ramsey says that too often, "We love our own physical welfare so much that we become incapable of helping others and doing our Christian duty."

Paul Geren in his book, *Burma Diary,* gives us an example of how our emotions may keep us from doing our duty. He wrote, "Today, we had to move the evacuee patients out of one hospital building into another. It was a filthy job because so many patients had dysentery. Patients, soiled clothing, all join to send up a reeking stench like a burnt offering to some perverse devil." One of the soldiers who refused to help move these patients said, "I am very glad at this moment that I am agnostic." An agnostic could stand by without feeling an obligation to help. But not so a Christian who really loves God and his fellow human beings with all his heart and soul! A Christian would feel he had to move these patients to a more sanitary place no matter how revolting the work might appear to be. Paul Geren was such a Christian who could not refuse to help. Professor Ramsey writes, "For love's sake it must be done." In times when doing our Christian duty seems difficult, let us remember the words of Jesus, "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13).

When I was a chaplain in World War II, I saw men die from the injuries received in the war. It is a terrible thing to see young men die. And yet terrible as it is, I believe it would be more terrible to turn over the keys to our world to the forces of anti-Christ! Our desertion of peace loving Christian nations in time of their greatest need is more terrible a sin than war waged to defend them. To me it is a choice of the lesser of the two evils. When we desert a neighbor nation, we answer the question of the lawyer in Luke 10:29, "And who is my neighbor?" in the negative. Other people having been deserted by us, may later say when we are in trouble, "Don't ask any help from us, for you deserted us in our time of real need."

In the twenty-fifth chapter of Matthew's gospel, we find the story of the last judgment told by Jesus. If we desert our neighbor nations in the world and in the United Nations when they are faced with political or natural disasters, they in the future may pronounce a similar judgment upon us.

They may say, "Depart from us you cursed people into the consuming fire of atomic and hydrogen explosions and enslavement by the Communist military forces. For we were blockaded by Communist forces and you sent us no food. We were overrun with Communist armies and you sent us no international police force to help us defend our nation. You saw us naked and you gave us no clothes. You saw us sick, wounded, and without medical help and you sent us no doctors or medicine. You saw our people being executed and put in prison for their love of their nation and their way of life and you did not send them aid or try to set them free. You claim to be a Christian nation. A Christian follows his Lord Jesus Christ by helping other people in need. Your God and your Lord have already condemned you to the eternal fire prepared for you by the forces of evil. Now we too say to you, we do not know you. Receive your earthly fire from the Communists and their military forces."

These are terrible thoughts to think. This is a terrible fate to visualize. Yet we must realize that such a fate might be ours and such a judgment might be pronounced upon us. We have been good neighbors in the past. We have fought more than one war to aid nations threatened by other aggressor na-

tions. We have given much aid to others through religious, charitable, and government agencies. We have given food, clothing, medicine, military aid, and many other things to other nations. We have supported the agencies of the United Nations attempting to help other nations in various ways. We have been good neighbors and good Samaritans. God's blessing rests upon us for what we have done in the past.

Let us not nullify what we have done in the past by refusing to help or to help enough in the future. Let us continue our good work. We must join with other nations in the United Nations to combat threats to world peace and security. We must be good Samaritans. We must never leave other nations impoverished, beaten and dying from attacks by political or natural forces. We must have compassion on them. We must bind up their wounds. We must give them help that will restore them to their former health and physical strength. We must be like the good Samaritan who said to the innkeeper caring for the wounded man, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

For the sake of bringing our thinking to a suitable conclusion, let us imagine that there had been another meeting of the men in the story of the good Samaritan told in Luke 10:30-35. But let us suppose that this time all three of the men who had an opportunity to help in the first place were the victims. Let us suppose that the priest, the Levite, and the Samaritan were attacked and badly injured by robbers. The first man who had been attacked saw them. Which one do you think he would have helped first or helped at all? Your answer would be quickly forthcoming. You would say, "The good Samaritan who helped him." This story should serve as a grim reminder today to any who say we should do less than we are doing through the United Nations or other agencies to help other people in the world in need of our help. For there may come a time when we who now help, may be in need of help from others.

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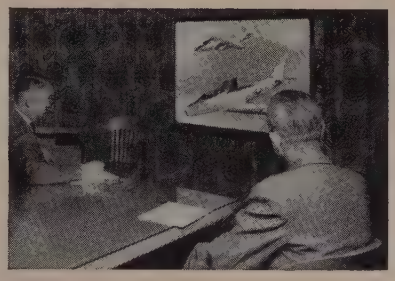

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2542 First Natl. Bank Bldg., St. Paul, Minn.

Born in Ontario in 1877, Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor to nationally circulated trade and professional journals.

ARTHUR L. H. STREET

A decision rendered by a Massachusetts court in 1844 may be read with double interest today. First, it declares a rule of law that probably any court would now follow. Second, it shows how seriously parishioners regarded the "morality" of their ministers a century ago.

In this case, Proprietors of the Meeting House in Hollis Street v. John Pierpont, it appeared that steps previously had been taken to dismiss defendant as pastor on "a charge of falsehood and prevarication in the defendant's answers to certain questions relating to a prologue written for one William Pelby, to be spoken at the opening of a theatre in this city (Boston) and for which said Pelby had offered a prize of one hundred dollars."

All of the charges involved were submitted to an ecclesiastical council, mutually chosen by the parties, and after a full hearing the defendant was acquitted, the council "being of the opinion that the evidence was not sufficient to furnish ground for advising a dissolution of the connexion between the defendant and the parish."

The defendant continued to perform his pastoral duties but his salary was not forthcoming. He sued to collect and the congregation brought this special proceeding to require him to disclose the facts involved in the charges on which he had been acquitted—asserting that he was guilty and improperly refused to acquiesce in the congregation's attempt to dismiss him. The court dismissed the proceeding and defense to the suit for salary, on the ground that the council's decision was final and that the charges could not be relitigated in a civil court.

The Massachusetts court noted that the decision of an ecclesiastical

council could be impeached for partiality of its members or misconduct of the prevailing party. "But the decision upon the evidence, and upon the facts, is conclusive and is not to be revised. If the law were otherwise, and the decisions of ecclesiastical councils were merely advisory, and in no respect binding upon the parties, these highly respectable tribunals, so long known and recognized by our judicial decisions, would soon cease to be of any practical utility. If they were clothed with no authority, and if their decisions were in no respect binding, they could in no sense be denominated tribunals, and the advice of an *ex parte* council, particularly, would seem to be useless, if not impertinent."

The court rejected a contention that previous decisions of the courts concerning the authority of councils had limited it "to controversies relating to questions of theology, and other questions peculiarly suitable for the consideration of such a tribunal." To the contrary, the court cited a decision that an ecclesiastical council properly decided "all cases of difficulty and controversy between a minister and his people." But another decision was cited as distinguishing cases where action by a council was proper from more serious cases where a parish could dismiss without such action. In the cited case it was said that "imprudence, censoriousness, and *other immoralities,* which would not *per se* work a forfeiture of the minister's office, are exceedingly proper to be considered by a council, as sufficient, *if habitual,* to found advice of dissolution upon; and that immoralities of a grosser sort, such as *habitual* intemperance, lying, unchaste or immodest behavior, etc. may be sufficient to justify a parish in dismissing their minister without the intervention of a council. But it is nowhere intimated, in that or any other case, that the parties are restricted in any respect, in submitting any controversy between them to a mutual council." (The writer has supplied italics appearing in the above quoted matter.)

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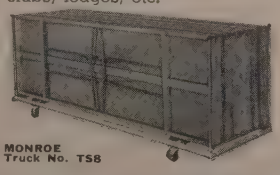

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Dept. G, P. O. Box 286
WAUKESHA, WISCONSIN

America's Largest Church Rummage Sale

(*From page 16*)

have possibly been equaled before, cash receipts have not.

Last year an estimated fifteen thousand people surged down on the parish, but the sale itself grossed only $15,890. As such sales go, 1953 was no slouch, but in comparison to this year it was simply an overgrown child.

But before you are tempted to think that this is just a fantastically successful way for a well heeled parish to meet annual expenses, it should be added that the women have worked not for themselves but for others. Every dollar goes outside the local church to underwrite mission work from North Dakota to the southwest Pacific. It flows into Asia and braces work that is carried on in Europe. It has been used to augment depleted seminary funds and on one occasion made a down payment to help establish a Negro church in South Chicago. Non-denominational social agencies have benefited along with worthy educational projects.

An event such as this doesn't just happen in a day. It is the result of a full year's planning, working, and collecting of things to be sold. For the preceding year Mrs. W. Donald Roberts served as general chairman with an executive committee of ten women.

As soon as the sale is completed the parish house is cleaned out. All rummage not sold is immediately disposed of. Various social agencies in the greater Chicago area are invited to come in and take as gifts anything they can use. If anything then is left, the junkman buys it by the pound.

Collecting for the next annual sale begins immediately. A group of young women known as the "station wagon set" stands by the whole year to collect rummage at the ring of the telephone. Trucks skirt out to pick up heavy furniture. Local stores are asked to contribute their leftovers from seasonal sales. The parish bulletin constantly reminds the people of the coming fall rummage sale. Cards are sent out, calls are made, and the local newspapers serve to remind the people of the community that there will be a rummage sale.

Nothing is sold that is shoddy. Some sixty department chairmen see to that. Everything is screened, cleaned, and properly priced. Toys are rebuilt and painted, new veils go on hats, and nothing is left undone that might make the item more saleable.

A good example of how an unusual item is cared for came this year in the form of a 1950 Studebaker convertible. It was given by a parishioner who decided she'd make her youngster happy with a new model. Before it was sold a new set of tires was put on it, and when it was seen that the upholstery was in need of attention, someone matched the gift of tires with a brand new set of seat covers. A happy seminary student finally bought the car, which sold for somewhat less than the ladies had hoped.

Aside from the usual things which one would expect to find at a rummage sale, most of the thirty annual sales have had some coveted items that are collectors' dreams. Colonial silverware and delicate pieces of china find their way from Winnetka's lovely old homes. This year pieces reputed to have been of the John Alden family were there. A milking stool that was in use two hundred years ago was a drawing card.

A truly amazing variety of things has moved through the rummage sales. Even Henry Ford was once represented by a made-to-order coat from his wardrobe. By mistake a bridal veil once found its way to the rummage sale. The mistake was that it was valued at a thousand dollars. But at one time or another you would have come across such items as a moose head, a stuffed hawk, a dinghy, a gallon of perfume, a doghouse, and even a wonderful harness for a Sicilian donkey, in case you go for that sort of thing.

But whatever comes to the sale must pass through the skilled fingers of an expert sorter who spends four days of each week in the year at her task. Incoming articles are carefully examined and stored according to

repair and cleaning needs. Repairs are scheduled in such a manner as to present the clothing, and probably hats more particularly, with their freshest appearance on rummage day.

In case you're in the market for an evening gown, a dress suit, or a hat by a famous designer, there's the French room. Here a woman's suit in A-1 condition that cost $150 last year can be bought for thirty-five dollars. Hats by renowned designers with original price tags of fifty to one hundred dollars bring a top of $16.50.

If dad needs a swank suit of high-grade material, a twenty dollar bill and it is his. An overcoat of matching quality comes at twenty-five dollars.

Rare items that come to hand frequently cause the ladies to wonder about prices. Experience is the best teacher, but an unusual bit of jewelry, a rare book, or some antique gets an examination by an expert who sets the price. However, by and large the twenty-three departments of the sale are able to control prices in their own location.

Naturally such an undertaking requires supplies in no small quantity and entails certain expenses. For one thing, people have to have means of getting things home. Last year the demand was met partially by some ten thousand paper bags, rolls of wrapping paper, and thirty balls of twine. Pin tags, gummed stickers, and hundreds of colored pencils helped keep the sale moving as smoothly as a sale in a downtown department store.

Does such an undertaking which involves the giving of a tremendous amount of time, as well as rummage, undermine the direct sense of financial responsibility to the parish on the part of the parishioner? The rector of the parish, Charles F. Schreiner, thinks not. In fact, after the biggest sale in its history, the parish went on to complete its every member canvass with pledges of something like ten thousand dollars in excess of last year's. Apparently the more a church gives to work outside itself, the more likely it is to have an abundance for its own use.

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MORE Construction Features — FOLDOOR Multi-V design permits less stacking space, eliminates annoying "air bellows," relieves hinge strain, gives silent trouble-free operation.

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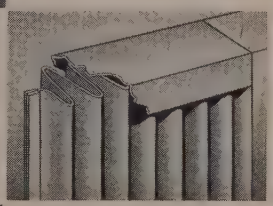

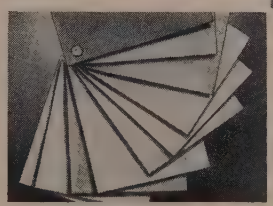

MORE Fabric Features —FOLDOOR vinyl fabrics look and feel like expensive drapery material. New soft shades blend with every color scheme, look stylish in any interior.

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Please send me further information on FOLDOOR.

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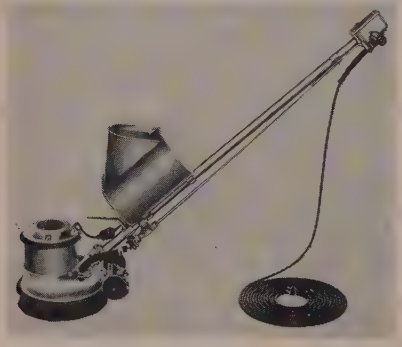
NEW PRODUCTS for CHURCHES

Use the postage free card on page 45 to obtain further information about New Products items.

NURSERY CHAIR

The "Scamp" a sturdy durable children's chair is manufactured by the Lycoming County Branch of the Pennsylvania Association for the Blind as a part of their employment program. Made from seamless steel tubing with hard maple finished seat and back, it is a light-weight but rugged piece of furniture, ideal for churches. No. **6551.**

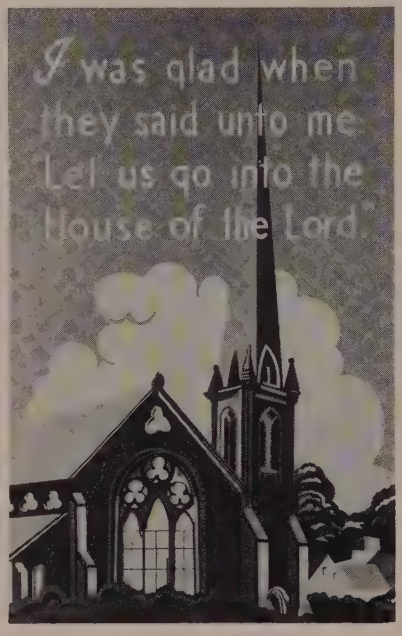


RUG SHAMPOO MACHINE

Easier one-man operation, less furniture moving, closer edging, and an 11-inch brush are some of the features of this rug shampoo machine announced by the Kent Company. A two gallon solution tank is fastened to the adjustable handle. Having a total weight of only 49 pounds, this machine does not crush rug pile and is easily moved from one location to another. Can be used without the solution tank for scrubbing and polishing floors. No. **6552.**

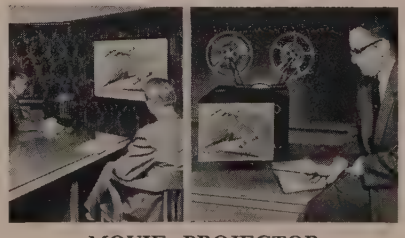
CORK TACKBOARD

A new tackboard with decorative as well as functional qualities is announced by the Armstrong Cork Company. Armstrong Tackboard is a resilient cork composition and is available in ¼″ and ⅜″ thicknesses, and in 48″ and 72″ widths. Installation is simplified by the use of a special adhesive which will bond it firmly to any clean, dry wall surface. It is available in four pastel tones, sage green, pueblo gray, cork tan, and coral. No. **6553.**



COLOR POSTERS

These 24″ by 36″ oil paint-varnished posters announced by R. Geissler, Inc. are designed for use on church bulletin boards. The non-fading colors and durable cardboard make them suitable for a permanent rotating display. Over 50 different posters are available, covering a wide variety of seasonal and general subject materials. No. **6554.**



MOVIE PROJECTOR

This 16mm sound Duolite projector announced by Technical Service, Inc., is designed to permit daylight viewing in addition to regular projection. A built-in TV size screen is used for the daylight viewing, and merely by flipping a lever the machine converts to regular projection. This feature also makes the projector ideal for church groups, as it allows films to be shown in daylight without expensive room darkening shades or projection screens. It is convenient for desk use and extremely portable. No. **6555.**

DISHWASHER

This model 44T dishwashing installation is said by the manufacturer, Fearless Dishwasher Co., Inc. to be ideal for churches. Suitable for those serving about 150-250 persons per meal, it is equipped with fully automatic wash and rinse cycles. Dishtables can be made to conform to any existing or new wall contours. No. **6556.**

FLOOR CARE BROADSIDE

This 8-page color broadside by Multi-Clean Products, Inc., presents their complete line of floor maintenance products, and explains their uses. A liquids chart is included which describes 24 floor liquids and lists the kinds of floors on which each can be used. No. **6557.**

(*Turn to page 47*)

Capitol Prayer Room

(*From page 23*)

achieved with a flat ceiling. The pattern of the ceiling decoration contained no discernible symbolism and posed no problem in that respect.

The window casement was enlarged in preparation for the installation of a stained glass window which forms the central feature of the chapel. A prominent religious art studio in California, which must remain anonymous, volunteered through Representative Edgar W. Heistand (R., California) to supply the window without charge. The offer was accepted and artists went to work on the problem of creating a design that would not have the symbol of any one faith in it.

The initial design accepted and executed in glass was to have centered upon a scroll and a candle, symbolic of the holy scriptures and the light of knowledge. However, when the window arrived, the religious advisers were very critical of it, for the scroll bore a striking resemblance to the scroll of the Torah used in orthodox Hebrew services, and it was felt that the over-all effect of the window was too reminiscent of a synagogue to be acceptable for an interfaith chapel.

The first that the press or public knew of the change in window design was when Architect Stewart opened the door to the representatives of the press. To their surprise they saw that the central medallion depicted not a scroll and lamp, but George Washington kneeling in prayer.

"It is not Washington, the first president, nor Washington, the leader of the Revolution, who is seen," Mr. Stewart explained, "but Washington as a symbol of the American people, kneeling to ask divine guidance in a time of stress." He wears the uniform of General of the militia, but as Mr. Stewart quickly pointed out, he is not kneeling in snow and it is not a copy of the celebrated picture of Washington at prayer used on the Valley Forge sesquicentennial commemor-

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With Genuine Wood Furniture Finishes

The Distinctive "800" series in 4 handsome patterns

When portable seating is a regular necessity, Bentwood folding chairs are most practical, convenient. Quick, easy storage! Sturdy construction and performance! And low prices make them ideal for every occasion. Large crowds and small! Handsomely made in genuine wood furniture finishes of Walnut, Maple, Mahogany, Natural and Wheat. Lounge chair comfort is assured with cushion-soft Tufflex upholstery and wear-resistant Vinalon coverings in a wide variety of colorful Tweed and Leathercraft patterns.

Exclusive space-saving feature! Allows easy stacking and maximum flatness for compact storage.

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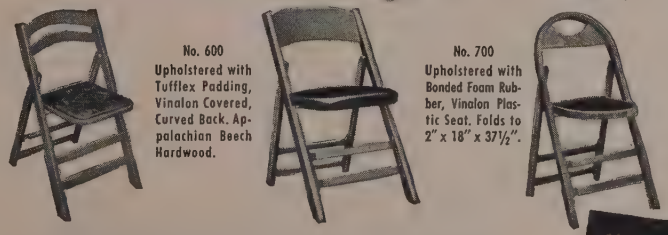
Bentwood's low prices spell ECONOMY

These handsome standard Bentwood models are made in a variety of genuine wood furniture finishes at economical, low prices.



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No. 700
Upholstered with Bonded Foam Rubber, Vinalon Plastic Seat. Folds to 2" x 18" x 37½".

No. 501 Patented*
Upholstered with Tufflex Padding and Vinalon Plastic Seat. Folds to 1½" x 18" x 36½".

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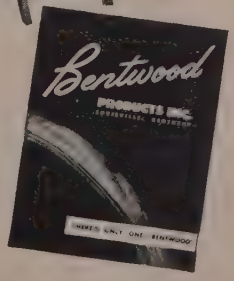

BENTWOOD PRODUCTS, INC.
1551 So. 10th St.
LOUISVILLE 10, KENTUCKY

*U.S. Patent No. 1948216

ative postage stamp of 1927, a portrait that has since been widely reproduced in American churches. It is not Washington at any specific time in history, but Washington, father of the country, symbolic of the American people at all times and places, a unique symbol about whom Americans can rally, a man who stands above party, sect, and section.

The other two medallions of the window are taken from the great seal of the United States, a selection that thereby reminded Americans of something which probably not one person in one hundred realized, that there is a religious slogan on the seal. That motto is "Annuit Cœptis," which can be freely translated as "God has favored our undertakings." The seal also contains the motto "Novus Ordo Seclorum," (a new order of the ages is born) which also has a religious overtone.

The seal is a symbol of America's unity and of her religious freedom. This is the first time, so far as is known in Washington, that it has ever been used as a religious symbol. The idea, however, may well be copied in other public chapels.

Etched behind the figure of Washington is the first verse of the sixteenth Psalm, "Preserve me, O God, for in thee do I put my trust." The Psalms are equally dear to the Christian and Jew, and the prayer is a simple supplication to God such as even the Moslem or Hindu would utter.

Across the top of the window appears the famous quotation from Abraham Lincoln, "This nation under God." At the bottom is a quotation from the 105th verse of the 119th Psalm, "Thy word is a lamp unto my feet and a light unto my path." In the corners of the window are the book and the lamp, representing holy scriptures and light of knowledge, much reduced from the original design of the window, but still present.

Thirteen stars appear on the window, each bearing the name of one of the original states, and in the laurel wreath surrounding the window are plates bearing the names of the other states.

The altar underneath the window is of plain, white oak, highly polished. On it is the Holy Bible, opened to the twenty-third Psalm. In the two corners of the room, flanking the window, are seven-pronged candelabra. They are a symbol common to both the Jewish and Christian faiths. "They are symbolic of the first altar at which early Christians worshipped, as well as the sacred symbol of Judaism," Mr. Stewart declared.

In front of the candelabra are two movable prie-dieus for the use of those members who prefer to kneel when they pray. Behind the prie-dieus are a dozen upholstered chairs. They are deliberately scattered about the small room, rather than being lined up in a row, in order to give the impression that it is an informal room for personal meditation rather than a formal chapel for worship.

An American flag is given a place of honor on the right of the altar, as a symbol of religious liberty. The Christian flag is not used, since, of

(*Turn to page 55*)

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F. C. OLDS Company — Architect Engineers

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Touched with the magic of today's modern skills and craftsmen . . . yet constructed with timeless beauty and ageless tradition. Through careful planning and experienced craftsmen, L. L. Sams & Sons can achieve your church interior wishes.

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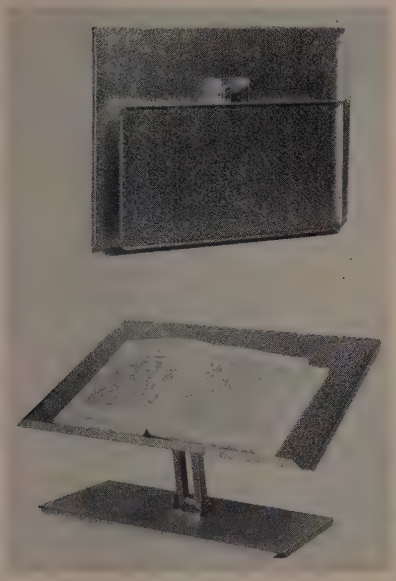
RIVER AT LA SALLE WACO, TEXAS

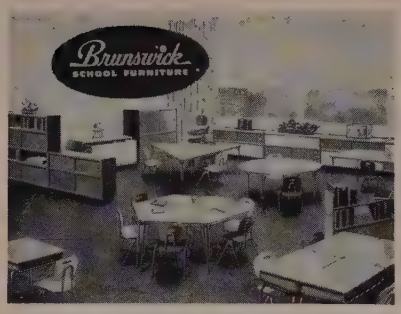
New Products for Churches

(*From page 44*)



E-Z READING RAK

A hammered aluminum reading stand adding extra comfort to study, reading, teaching, and speaking is announced by Felice Products. Weighing approximately 1½ pounds, it folds flat for carrying or storage. No. **6558.**



SCHOOL FURNITURE CATALOG

An attractive 44-page catalog of modern, functional pieces of school furniture has just been issued by the Brunswick-Balke-Collender Co. A wide variety of pieces including chairs, desks, tables, cabinets, folding stages, folding partitions, and other items are illustrated in color. No.**6559.**

TAPE RECORDER

A new high fidelity tape recorder for professional use or custom home installation is announced by Revere Camera Company. This model T-11 recorder accepts 3, 5, 7, and 10½ inch reels and has features which simplify editing. No. **65510.**

PHOTOTILE

Any black and white photograph can be reproduced on ceramic tile by the National Tile & Manufacturing Co. Available in 4¼″ by 4¼″ or 6″ by 6″, these tiles have many uses from hot pads to wall plaques. Each Phototile has small felt pads on the back so as not to mar fine surfaces. Each has a tab for use in hanging on the wall. No. **65511.**

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the No. 1 machine does 10 jobs

Performance of the all-new Floor-King will amaze you—on any job, any floor, any rug! Years ahead features make it more practical, more versatile, easiest for operator. This *one* machine will scrub, wax, polish, buff, steel wool, disc sand, shampoo a rug—wet or dry, even grind terrazzo, smooth or level concrete and clean factory floors. Designed to help you do a top-notch top-speed job— with less effort, for less money! Two complete lines priced to fit every budget . . , Standard or Heavy Duty models, 14″ to 23″ brush size, ½ to 1½ H.P. Write, wire or phone today for a free on-the-job demonstration.

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Priming the Preacher's Pump

(*From page 18*)

A year ago, passing through a city in the Northwest, I glanced at the church announcements in a local newspaper. One caught my eye. The typesetter had transposed the line giving the church's location so that the morning sermon topic read as follows: "11 A.M. 'I Believe in the Holy Catholic Church' (at Sixth Avenue and Argyle Street)." It was an inspired typographical error. We believe in the Holy Catholic Church on earth and in heaven and everywhere in the inhabited world, but have we experienced this divine-human fellowship at the corner of Main Street and Maple Avenue, or wherever its actual location may be? If we genuinely believe in the Holy Catholic Church, we must believe that it consists of all who are, as Paul would say, "in Christ"—not just those whom our Jewish friends call "spiritual leaders." Therefore, when laymen leave the major share of the Church's task to the minister, it is an indictment of our failure to clarify for them the New Testament concept of the Church. In the charter of our faith and calling, the Church manifests diversity of gifts, but not a sharp distinction in the responsibilities and privileges of members. Therefore, the Church must not only have a preacher, the Church itself must be a preaching Church. The Church must have not only a pastor set apart and specially trained, but the Church must be a pastoral fellowship. The Church must not only provide for a leader of worship, it must be itself the company of the redeemed leading the community in the worship of God.

To leave to the minister as much as many well-intentioned laymen do may prove morally hazardous and spiritually unhealthy for the one whom they acknowledge to be their shepherd and guide. It may encourage in us too exalted a view of our own importance. An occupational disease of the clergy is alleged to be inflation of the ego. This distressing malady is accompanied by swelling of the head, hardening of the sensitivities, and an insidious anemia of the soul. Most of us do not need to be told, "You can't get to heaven on clergy fare."

Nevertheless, it is only realistic to admit that in most congregations much must be left to the minister. Would that all the Lord's people were prophets and priests, pastors, administrators, and teachers. More of them must be inspired and trained to fulfill their ministry. Yet there are offices or functions which are left to us and which we would not and must not evade. For our comfort, and not simply that we may have a good conceit of ourselves, we need to be reminded that even in our secular culture, the vocation of the Christian minister is held in high esteem by a majority of citizens, even by those who regularly give us absent treatment.

In the year 1940 when Britain was in desperate straits, and sorely

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wounded except in her courage, every available citizen who could be mobilized for the war effort was called. In the employment exchanges this notice appeared:

> All persons in the above age groups are required to register for national service except lunatics, the blind, and ministers of religion.

Was it because the government dismissed ministers as unfitted for men's work in a time of crisis? Doubtless some cynics who read the notice might think so. The truth is that not only Winston Churchill and his colleagues, but the rank and file of the citizens of that beleaguered nation wanted the representatives of a more excellent way to be above the dirty business of war. They sensed that if the word of God was not continuously proclaimed in mercy and in judgment, the nation's soul would die, whatever the result of the war.

"Seeing that we have this ministry, by the mercy of God, we never lose heart. . . ." Never? Hardly ever, and then only because we may be honestly weary—or moving too much on the circumference of our task. "We leave it to the minister," says the loyal layman. To be and do what? It may not immediately prime the preacher's homiletical pump to answer these questions, but no man can preach Christ effectively who evades them.

Our Task

What do Christian laymen leave to us? Expect of us?

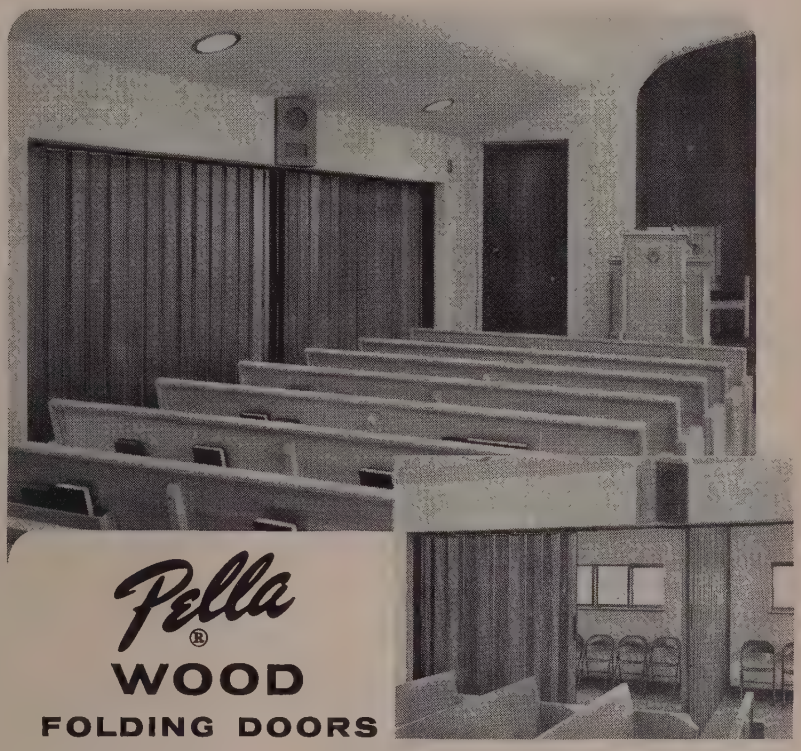
1. To be a man of God. They give us time and reasonable security to keep the lines of communication open between headquarters and the world of everyday.

2. To preach the word—to proclaim the good news of God's love and action in Jesus Christ, and to teach the truth in Jesus as the truth thrusts itself into the human situation.

Some such understanding of our objectives and of our audience should make our witness more direct, relevant, and interesting. Is it superfluous to add that we shall never win sinners to him who can forgive their sin unless we sharpen

Divide and Conquer

those partitioning problems with



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our appeal? An altar call at every service of divine worship may not be indicated. But more of us must make the equivalent summons more frequently than we do. This means that we shall preach increasingly for a decision. Consider the weakness of not pressing for commitment.

A salesman for a key-making machine entered a hardware store in a small village. He placed his sample on the counter and gave the hardware storekeeper a demonstration. He plugged in the machine to an electric outlet, took a key and a key-blank; inserted them in the proper position and a minute later produced a duplicate.

"Isn't it a wonderful machine?" he asked.

"Yes, it is."

"It would be a marvelous investment, wouldn't it?"

"Yes."

"And a great time saver?"

"Yes."

"Don't you think every hardware store ought to have one?"

"Yes."

"You realize what an advantage it would be both to yourself and to your customer if you had one."

"Yes."

"Well, why don't you buy it?"

"Well," said the shopkeeper, "why don't you ask me to?"

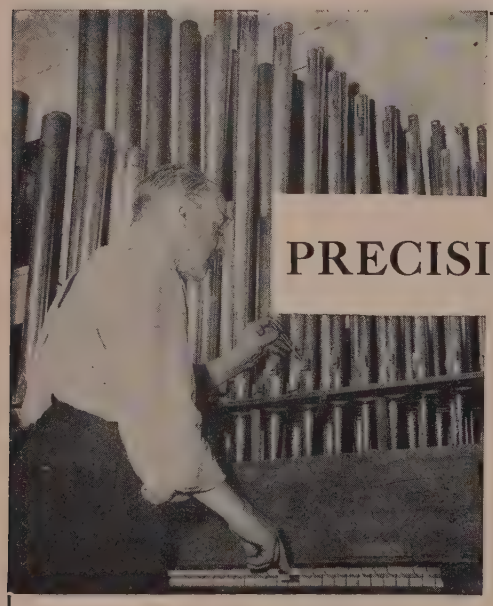
Isn't it just there that so much of our Christian preaching and witness is weak? We talk, describe, illustrate, and theologize, but often fail to thrust home the direct, personal challenge.

Is this business of winning sinners to Christ and the Church exclusively the task of the minister? And is it only accomplished through pulpit preaching? To ask such questions is to realize that the answer is a resounding "no!"

First, any view of the Church which comes within close range of the New Testament concept of the community of believers makes it mandatory for the whole Church to be a preaching, a witnessing, as well as a worshipping force. When Lyman Beecher was pastor of a Boston church someone asked him why his church was so notably successful. "Why," explained Beecher, "I preach on the Sabbath, and then I have 450 members who go out on Monday to preach the same gospel every week."

Laymen may be shy about preaching in the conventional sense. As many of you know from rich experience, once enlisted, and instructed, they preach—witness—with singularly persuasive power. They may never use "the dialect of Canaan," the worn phrases of piety; they do something better. They talk in terms their fellow-laymen understand. Do we think sufficiently of our laymen as associate ministers?

A concerned if not too well-informed Presbyterian wrote to the letters column of *Presbyterian Life* several years ago, "Our pastor thinks he is our shepherd, and we are his sheep. . . . I think our church could get a lot further by eliminating the practice of calling people sheep. A sheep is a dumb animal who is all the time making bleating



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noises and being fleeced every so often. . . . I'd like to be treated like a human being in my church, with maybe some ability to be a leader. Then when these young shepherds go some place else to a flock that pays more money, I could get up on my feet and help out by saying something more than 'baah.' " The letter was signed "Black Sheep, Urban."

Came a reply from one who signed his letter "Episcopos, Rural." "Perhaps the wool hangs too low, or maybe there was just not a dictionary close at hand, but if Black Sheep . . . will only look he will find that pastor means shepherd. . . .

"Black Sheep has a point in requesting that the practice of calling the congregation 'sheep' be eliminated. All too often, though, the name is not undeserved. Too many congregations are very much like lost sheep, when they are without a shepherd. Church life comes to a dead standstill, and when an angel finally arrives on the scene, it is many months before motion is more than illusory and the sheep have gained enough strength from being fed to get to work.

"Let Black Sheep remove the chip from his shoulder, as well as the wool from his eyes, and he will undoubtedly become one worthy of the name of elder. The Church needs many black sheep who will become leaders. The angels often get lonesome with only baahs to echo their alleluias.

"With respect to the sheep as people who might lead, if ministers regard laymen as a manpower commission, they will find that they do have power. Give them a task that is tough, like working with juvenile delinquents, and they'll spend less time worrying about how tough it is for the 'Pirates.' Set them a goal like a hundred new members for Christ, and they'll spend fewer Sundays on the links, trying to break a hundred. Give them a challenge demanding skill and hard work, and they will not neglect their inner vision for television."

Sinners, both unrepentant and forgiven, are won, and saints—those who have responded to God's call with the loving trust and obedience which are all he asks of any—are won and influenced as the Church is the Church. What do we mean? As the Church functions increasingly as the body of Christ manifesting his love and truth and untiring friendliness, they experience the love of God and the grace of the Lord Jesus Christ. No other institution or society can compete with us here. In an age of loneliness, in a culture described as "the lonely crowd," the community, the fellowship of the Holy Spirit is the imperative necessity for men who know deep loneliness, fear, anxiety, and alienation from their fellows and from God. The cry of Joseph to his brothers rises from more hearts than self-sufficient men dream. "Come near to me I pray you, I am your brother." "I have called you friends," said the divine friend of all the lost and beaten and bewildered souls.

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Is this all? Of course it is not. The minister and the ministering church will explore every possible avenue down which the great and gracious God may come into individual lives and into the common life of the community. Not only in preaching, in group and personal evangelism, in parish programs designed to meet actual needs; but in social action, and supremely in public worship, the presence of God will be mediated and the demands and promises of God faced and accepted.

Sermon Seeds

As I write, the famed spring flowers of Cambridge, England, are throwing off the discouragement of chilled air and sharp winds of the Fens. This is my excuse (if any is needed) for offering a few sermon seeds which germinated in this lovely part of the old world.

1. *God Says "No"* or *God's Refusals.* Text: Deuteronomy 3:26, "Let it suffice thee: speak no more unto me of this matter." When a recent moderator of the Church of Scotland tactfully suggested to Her Majesty Queen Elizabeth the First (the first Elizabeth that is, of the Union of England and Scotland) that many Scottish citizens were disappointed that she had not worn her coronation robes for the "little coronation" in St. Giles' Cathedral, Edinburgh, the queen made instant response. "Moderator, she is quoted as saying, "speak no more of that matter."

Centuries before Christ, one of the subjects of the king of kings, the creator and father of men, heard him say something like that. Still today God sometimes says no to our most earnest prayers. Think of Moses on the threshold of the Promised Land. Of Saint Paul's thrice-repeated beseeching for deliverance from his "stake in the flesh." Think of the prayers you offered to which God seemed to say no, or not yet. Can we not help our people to accept the unacceptable as from love's hand? Can we not believe and help others to believe that when divine denial seems to be our experience, he generally shows us something else to do, something else to receive? Think again of Moses and Paul.

A poet named Mary Russell Olivant was quoted recently in the Methodist Recorder by Francis B. James as saying:

> And if, great Father, when I pray,
> Thy answer can be only, Nay,
> Still Thou wilt comfort me and bless,
> With visions of Thy Righteousness.

2. *Are You Looking in the Wrong Place?* Text: Luke 24:5, "Why do you seek the living among the dead?" This is the question for the person who rejects Christianity as "the great illusion." It is also addressed to the reluctant skeptic who would believe but cannot, because he feels the evidence is insufficient. Many nominal Christians who sigh, "Where is the blessedness I knew when first I saw the Lord?" (William Cowper's hymn *O for a Closer Walk with God*) should stop sighing, and even singing sadly, and start looking in the right place. One future minister of the Presbyterian Church in England submitted an outline on this text at Westminster College, Cambridge, offering useful directions. Look for the living Lord not in argument about him, not in dogma, not in nature of which admittedly he is Lord; nor even in history. Christ is more than a fact "stranded amid the years." Look for him in (1) the scriptures of our testaments which testify to him; (2) in that mysterious and real encounter called prayer; and (3) in the encounter which comes when we draw near in faith as he draws near in his truth and goodness and mystery.

3. *Violent Faith.* Text: Matthew 11:12, "From the days of John the Baptist until now the kingdom of heaven has suffered violence (or, has been coming violently), and men of violence take it by force." In a time when many are enamored of

a soporific form of Christianity, it is good to be reminded that in Christ's view, violence and struggle have their place. Strive to enter in at the narrow gate. Be ready to mutilate your life if necessary. Rouse the whole household to get food for your friend. These violent directives came from our Lord.

In December 1941 a brilliant lay preacher, Bernard Lord Manning, died. Afterwards a sermon on this text was found among his writings. Here are his main points (slightly changed): (1) Many dislike religion because there seems no place in it for "healthy violence, hearty struggling, straining after greater powers." Common expositions of Christian faith exalt the virtues we like when we are not feeling well such as resignation and meekness. (2) This is wrong. So is the opposite interpretation, that religion is unwelcome because it is not soothing enough. Both are wrong, because both ignore this text. Christ gives peace, joy, strength. He also promised hardness, self-denial, a cross. Hardness is part of discipleship. (3) What does this violent struggle mean for us? Most of us are not of the heroic mold of the great saints. But there are two ways where we must expect to find it hard. Some take one way, some the other. (a) Some find faith hard. They wish the evidence for its truth were stronger. "Faith is not knowledge; it is easy to walk by sight and requires no trust." Recall the apostle Thomas. He was not sure of his Lord's triumph but he gave him absolute loyalty. Faith is a fight for some honest souls. (b) Our own actions may be hard. Right action is hard for some disciples. But this kind of violence against temptation makes strong Christians. If we were never tempted, we could do little if anything for our Lord. (4) In faith, as in action, most of us need Christ's courage. We want it too easy. The Christian is the man who "wants a situation that gives scope to the powers he has in Christ and from Christ." He has overcome. He calls us to share his triumph. To do that we must use every barrier, every obstacle as a chance to take the kingdom of heaven by force.

4. *What Goes on Here?* Not even the habitual joker who cites laughable sermon topics should miss the relevance of a topic like that, particularly if it was placed immediately after "11 A.M." What goes on here when men and women and children assemble for worship? A suitable if not startlingly novel text would be the majestic call to worship, Psalm 65:6, "O come let us worship and bow down; let us kneel before the Lord our maker." Worship is something we do together. Granted to a company of seekers is that which no one may find alone. What is it? What do we share when in sincerity and truth we worship the great God who draws near in Jesus Christ? Alliteration here is hard to avoid, and three C's offer as many divisions or heads: commemoration, covenant, communion. (1) Commemoration. It does commemorate the past. "Do this in remembrance. . . ." Remember all the way the Lord thy God led thee. Recall his mighty acts, his great redemption. God has visited and redeemed his people. But worship is more, does more than commemorate, essential as such recollection may be. (2) Covenant. It is a covenant, a New Testament. The agreement is entered into, and renewed. God in Christ is "party of the first part." Quote Jeremiah's report, "I will make a new covenant with the house of Israel." We pay our vows unto the Lord. We renew our part in the contract. (3) Communion. Yet highest of all is the privilege of worship we call communion. Here is the living fellowship. It is with men and women of kindred spirit. More, it is communion, intimate contact with the unseen and living Lord. Here we become one in him with "all the servants of our king, in earth and heaven. . . . One Church, above, beneath."

How do we win such marvelous privileges? Said John Bishop: "All that is needed is that minister and people should come together expecting to receive, sure that something is going to happen, that they are going to meet with God, and that God is going to meet with them." "O come, let us worship and fall down: let us

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kneel before the Lord our maker, for he is our God and we are his people."

Parson's Book-of-the-Month

Ultimate Questions by Nathaniel Micklem, until recently principal of Mansfield College, Oxford, is my choice this month. I am not sure if the American edition is available. My copy is issued by Geoffrey Bles, London, 1955. It is not a long book, and despite the scholarship and theological profundity of the author, it is neither obscure nor dull. *Ultimate Questions* contains the Cole Lectures given by Dr. Micklem at Vanderbilt University, Nashville, last spring. The five lectures now appear as chapters entitled, The Language of Religion, Creation and Providence, The Jesus of History, The Resurrection, and The Cosmic Christ. Any open-minded minister will be stimulated and at times delighted by Dr. Micklem's discussion. He is balanced and refreshingly sharp in his thrusts at the pretensions of stuffy piety and equally stuffy unbelief. For your scientifically trained "modern" you may well prescribe a reading of this book. For any person who is irked by conventional presentations of the Faith, this should prove uncommonly helpful. Dr. Micklem is much more of a theologian than C. S. Lewis but he has much of Lewis' flair for writing freshly and convincingly. Here is critical orthodoxy which is also dynamic. Cost of this unconventional conversation about the centralities of faith? In Britain it is "seven and six"—a little over one dollar in the United States or Canada. But you had better check with your bookstore; the American edition might be available, even if it costs twice as much.

Notable Quotes

Nothing, I think more offends truly religious men who do not go to Church than the bland assumption of some churchmen that we know the answers to these questions. How fundamentally irreligious are all "slick" answers to ultimate religious questions! True faith is a kind of learned ignorance. (Micklem, *Ultimate Questions*, p. 55.)

The great Life that stands out before us in the Gospels is more real than anything in the world . . . we know Him better than anybody who has ever lived on earth. (James Denney, in article Preaching Christ in *Dictionary of Christ and the Gospels*, edited by James Hastings, p. 395.)

The twentieth century Christian was evidently often quite jealous of anybody who might be on good terms with God besides himself. He sometimes talked as if it were rather fickle of God to be friends with anybody else. You would almost think God couldn't be in love with two people at once. The disease was prevalent in both Catholic and Protestant types of piety. (*From a Christian Ghetto*, Letters of Ghostly Wit Written A. D. 2453, by Geddes MacGregor. Longmans Green & Company, Inc., 1954, p. 25.)

Jest for the Parson

There was once a young ostrich who prided himself on his progressive ideas, and was wont to regard the others of the herd with lofty condescension. One day, while the herd was crossing the desert, there appeared a hunter with a gun. Promptly all the ostriches stuck their heads into the sand—all except the progressive young ostrich who viewed this performance with contempt. Being enlightened, he headed for a nearby tree to seek concealment among the foliage. Nobody had told him that ostriches can't climb trees, so he was still making futile runs at the trunk and falling back every time when the hunter came up and threw a net over him. Then the progressive young ostrich cried out in bitterness, and said, "Truly the workings of fate are ironic. Why should I, the only ostrich with any sense, be the one to be captured? Why do you not take one of these other stupid creatures with their heads buried in the sand?" Then the hunter looked around in bewilderment and replied, "What other ostriches?" *Moral:* Maybe you're not as progressive as you think. (Little Stories for Big Folks by Harry G. Bowley in *Saturday Night*, September 5, 1953.)

Capitol Prayer Room

(*From page 46*)

course, it is a symbol of the Christian Faith alone. To brighten the severe plainness of the altar, two bouquets of fresh flowers will be placed on the altar every day by the National Botanical Gardens.

Walls of the room are done in light blue, with very soft indirect lighting fixtures. The carpeting is deep blue, as is the upholstery of the chairs. Since the window opens upon an air shaft rather than the outside, it will not have sunlight streaming through it, but will have soft, indirect light. This, incidentally, made for great difficulty in photographing it, and it is to be regretted that probably no photograph taken of the window will be able to do full justice to its beauty. Nor could the room as a whole be photographed, even with a wide-angle lens, because of its small size.

Having been open to the public and the press for a day, the room is now closed to everyone except members of Congress. It will be determined at a later date whether or not the room will be open to the public even when Congress is not in session.

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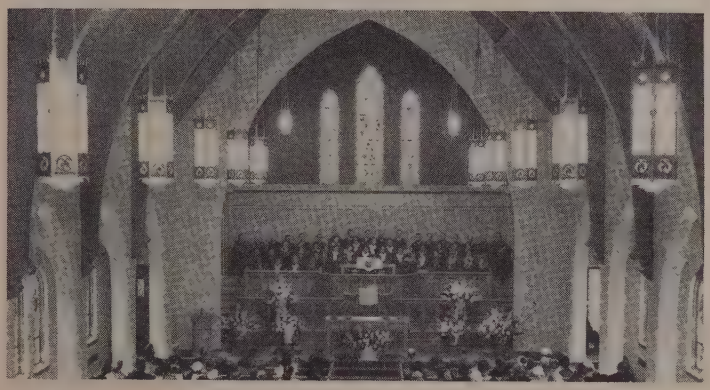

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St. Mark's Meth.
San Antonio, Texas
Church, ed. unit . . .

HEYWARD S. SINGLEY
1845 ASSEMBLY ST.
COLUMBIA, S.C.

St. Paul's Lutheran
Columbia, S.C.
Parish house . . . $150,000
The Methodist
Cheraw, S.C.
Additions and alterations to church and ed. unit
Trinity Meth.
Spartanburg, S.C.
Additions and renovations to church and ed. unit
First Baptist
Union, S.C.
Church and ed. unit . . $550,000

EDWARD F. SINNOTT
112 E. CARY ST.
RICHMOND, VA.

Our Lady of Lourdes
Richmond, Va.
Church & Social Hall . $225,000

HARVEY P. SMITH & ASSOCS.
401 WEST COMMERCE ST.
SAN ANTONIO 5, TEXAS

St. Andrew's Meth.
San Antonio, Texas
Ed. unit, parish house . . $120,000
Ursaline Academy
San Antonio, Texas
Church, day school . $1,500,000

EDWARD D. SLATER
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MOBILE, ALA.

Dauphin Way Baptist
Mobile, Ala.
Ed. unit $400,000

SMITH & WILLIAMS
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Neighborhood Church
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Children's Chapel $30,000
Ed. Unit $90,000

HAROLD SPITZNAGEL & ASSOCS.
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SIOUX FALLS, S.D.

First Cong'l
Spencer, Ia.
Church, ed. unit $250,000
Trinity Luth.
Rapid City, S. D.
Ed. unit $80,000
Zion Luth.
Sioux Falls, S.D.
Church, ed. unit $275,000

ROYALL M. STRODE
6617 SNIDER PLAZA
DALLAS, TEXAS

Bethel Luth.
Dallas, Tex.
Church $39,000

ARTHUR E. THOMAS & ASSOC.
28 SHETUCKET ST.
NORWICH, CONN.

St. James R.C.
Danielson, Conn.
Ed. unit $500,000

UNTHANK & UNTHANK
526 SHARP BLDG.
LINCOLN 8, NEBR.

First Meth.
Lincoln, Neb.
Ed. unit $200,000

CHARLES H. WARNER, JR.
414 MADISON AVENUE
NEW YORK, N.Y.

North Shore Unitarian
Plandome Village, N.Y.
Church, ed. unit $175,000

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Winslow, Ariz.
Convent $65,000
Christ Lutheran
Phoenix, Ariz.
Church $79,390
St. Agnes R.C.
Phoenix, Ariz.
Rectory $100,000

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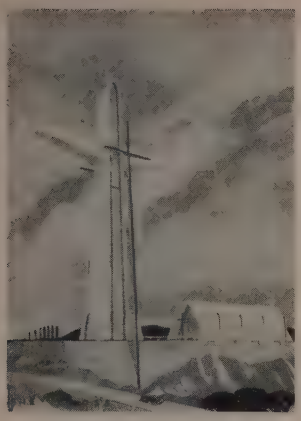
205 TRANSPORTATION BLDG.
KOKOMA, INDIANA

Meadowbrook Baptist
Anderson, Indiana
Church, ed. unit $125,000
Tabernacle Meth.
Frankfort, Ind.
Church, ed. unit $120,000
First Reformed
Lafayette, Ind.
Church, ed. unit . . $125,000
Eden Cong'l Christian
Muncie, Ind.
Church, ed. unit $125,000
Christian
Plainfield, Ind.
Church, ed. unit $130,000
First Baptist
Sullivan, Ind.
Church, ed. unit $125,000
Seventh-day Adventist
Benton Harbor, Mich.
Church, ed. unit $110,000



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The Cross is a project of the Bald Knob Christian Foundation, and is supported by the General Federation of Women's Clubs. The former organization has held annual Easter sunrise services attended by over 10,000 persons for the past 20 years.

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Editor
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First Baptist Church,
Chattahoochee, Florida.

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NEW BOOKS

Theology

FOR HERETICS ONLY **Thornwell Jacobs. Westminster Press. 293 pages. $3.75.**

This book is a plea for the Church to cast off the garment of traditional orthodoxy and to put on a new one fashioned by scientific knowledge. The author believes that millions of good people are shunning the Church, because, unlike agriculture, dentistry, and medicine, the church has refused to put its message into the language of the twentieth century. The book has been written for the "thoughtful, well-read, earnest heretics, sincere seekers for solid foundations on which to build the home of their souls."

Obviously, Mr. Jacobs expects the book to shock the reader, but in the opinion of this reviewer he is doomed to disappointment. The reader is more likely to be amused than shocked. The shocking thing about the book is the fact that the author doesn't know that he is ploughing old territory for many a modern churchman. What well-informed churchman will be shocked when he is told that Christianity is very old; that it has borrowed heavily from other religions and cultures? For a long time it has been common knowledge that Christianity is a "syncretistic" religion, deeply indebted to the long past. Nor is it shocking to read that not all wisdom ended with the canonization of the Bible; that God continues to reveal himself in art, literature, and great personalities.

But Jacobs can write. If he is not shocking he is at least stimulating. Unlike other heretics who have hated the Church, Mr. Jacobs believes in the Church. Barbed criticisms and affirmations of love are found side by side. He thinks the best thing that could happen to the Church would be a clearing out "of superstitions, mummeries, buncombe, hocus-pocus, mumbo-jumbo, incantations and sorceries which permeate their creeds. . . ." On the same page and two paragraphs later, he writes: "They (the churches) are of the earth, earthy and of heaven, heavenly—just like you and me. When you see them standing pleadingly by the wayside, go in and share their dreams. You will find them homey and human, dynamic and divine." (page 130). Mr. Jacobs overlooks the fact that he has secreted around him his own cliches and conventions which often sound like hocus-pocus and mumbo-jumbo.

There are numerous intriguing quotable sentences:

"Ignorance merges into knowledge infinitely." (page 11)

"Every church needs a sanctified heretic in it, just as much as it needs a sanctified pastor." (page 97)

"The hour has come to pause and reflect—when church bells ring." (page 134)

Mr. Jacobs' book represents a "lover's quarrel" with the Church. It is to be hoped that it will be a helpful guide to all those who feel that the chief problem of the church is its "antique, religious superstitions."

C.F.J.

Bible

EPISTLE TO THE PHILIPPIANS and EPISTLE TO THE GALATIANS **Bishop J. B. Lightfoot. Zondervan Publishing House. 350 and 384 pages. $3.50 each.**

One does not usually review books that, like these commentaries, were written in the 1860s. But if they are as good as these two, one ought to make the announcement joyfully, "These books are once again available. If you are not fortunate to have old copies in your library, better get them right away."

For in a much-abused word, these books are genuine "classics" in their field. Bishop Lightfoot's scholarship and sound judgment enlighten modern readers as they did men of his own era. Based on the Greek text (basically that of Westcott and Hort), it draws heavily upon the riches of the patristic literature with which most of us are, unfortunately, not too well acquainted.

In addition to the splendid commentary on the text of these epistles, there are several extended essays on such subjects as The Christian Ministry, The Synonymes "Bishop" and "Presbyter" (very much alive in current ecumenical discussions), St. Paul and Seneca, The Brethren of the Lord, and others. Whether or not one finds himself in agreement with Lightfoot's conclusions (and this reviewer often does not) he cannot but benefit from the ironic and scholarly discussions.

The Zondervan Publishing House has put us in its debt by making these great books easily available for us.

J.S.

Ethics

GEFAEHRLICHE GRENZEN DER POLITIK **Lothar Rendulic. Pilgrim Verlag. 333 pages. 14.80DM.**

The Dangerous Boundaries of Politics, by a distinguished general of the German armies in World War II, brings into world-thinking the meaning of peace and war, the fact of the unity of man across the boundaries drawn by politicians who were not divinely gifted with genius and humanity. The author writes in no wise as an apologist for the nation he well served as a war-leader. He is concerned with the fate of man, the fate that the West has been destroying by inept politics, the ethics and moral standards achieved in two millenia of history, now moving toward a revolution of nihilism.

Genius is rare. It is more rare in the positions of political leadership, since politics—in mass power and *Kadavergehorsamkeit* (death-like obedience)—drives out genius and furthers conformity to mass-movements. Here the most vociferous conformist becomes the hero! Of this the study of the "leaders" of the great peoples of the world during the generation just past speaks with eloquent proof. Thus at Yalta-Potsdam hundreds of millions of human beings were assigned suffering, slavery, and death, in the satanic planning of unethical politicians, carried to pinnacles of power by the wave of world-revolution.

The Dangerous Boundaries of Politics can be drawn sanely only by ethical politicians with the genius of world-mind. Or the *Goetterdaemmerung* is coming upon the world. But then the "Twilight of the Gods" ushers in the new heaven and the new earth where the divine laws rule anew amid earthly and heavenly peace for gods and men. There is the only hope.

J.F.C.G.

Education & Youth

PLAYS AND PAGEANTS FOR MANY OCCASIONS **Ernest K. Emurian. W. A. Wilde Co. 192 pages. $2.50.**

MORE PLAYS AND PAGEANTS FOR MANY OCCASIONS **Ernest K. Emurian. W. A. Wilde Co. 215 pages. $2.50.**

PLAYLETS AND POEMS FOR CHURCH SCHOOL **Flora E. Breck. W. A. Wilde Co. 50 pages. $1.50.**

Mr. Emurian, who is Music Columnist and Critic for *The Pulpit* magazine, has given the reading public two very practical books for use in schools and churches. There seems to be a very happy division between the sacred and secular events which he commemorates.

In these companion volumes, the author, realizing the difficulties of dramatic presentations in many churches, has written these plays and pageants so that they can easily be produced in part or in whole. Many of them call for large casts but can be cut so that a small church with limited facilities can make effective use of them. In the Preface the author announces that they are royalty free plays and can be produced without written permission. There is a fitting sense of dignity and religious feeling in all of these dramatic presentations.

Miss Breck's book is a compilation of appropriate material for individual or group presentation at religious festivals such as Christmas, Palm Sunday, Easter, Children's Day, Missionary Sunday, and Rally Day. The author has also very graciously added to each selection simple instructions for their effective use. Although most of the material is for use with small children, there are a number of poems or plays calling for adult participation. J.S.

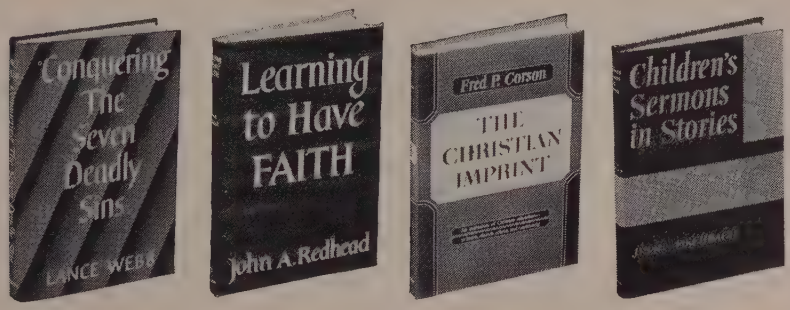
Devotional

MEDITATIONS FROM A PRISON CELL **F. Olin Stockwell. The Upper Room. 112 pages, paper bound. 35¢.**

This is another of the pamphlet series of devotional materials from The Upper Room, supplementing their daily devotional guides. These thirty-one meditations, all based on biblical passages from Moffatt's translation, were first written by Dr. Stockwell when he was a prisoner of the Chinese Communists. Although his Moffatt's New Testament, upon the margins of which these were first written, was finally taken away from him, he remembered them well enough to rewrite them after his release. The very heat of his experiences makes them come alive. Each one comes out of depth of insight and warmth of love, making the collection an unusually fine one for daily use or for continued reading.

H.W.F.

4 NEW BOOKS -- *for summer reading*



CONQUERING THE SEVEN DEADLY SINS

by Lance Webb

A new look at an old enemy—*SIN!* Dr. Webb discusses sin—which is essentially self-love—and the nature, history, and particular causes of each resulting sin. He shows how they can be—and have been!—overcome by the power of the Holy Spirit. An invaluable book for those who seek to help others in the living of their lives; for all who desire to become the finer persons they were meant to be! *Published June 13.* **$3.00**

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For those who seek a stronger faith—for those whose faith has wavered in times of great trouble or sorrow—for still others who find they have no faith—here is understanding counsel from a preacher who speaks in terms that everyone can understand and use. A book that shows the faithful—and the faithless—how to obtain faith, how to increase it, and how to put it to practical use. **$2.00**

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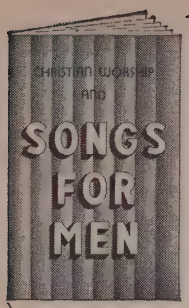

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Literature in General

Reviewed by James R. Uhlinger

JAMES R. UHLINGER

Dr. Uhlinger is minister of Wesley Methodist Church in Worcester, Massachusetts. He holds degrees from Taylor University and Garrett Biblical Institute, and has done graduate work at University of Chicago Divinity School and Northwestern University.

VENTURE INTO DARKNESS **Alice Tisdale Hobart. Longmans, Green & Co., Inc. $3.95.**

Nearly twenty years ago, *Oil for the Lamps of China* was Mrs. Hobart's revelation, in novel form, of the inner life of China. Now David Conway becomes the symbol of re-entry into the darkness that is China and the despair of the people under Communist fanaticism. To gather actual stories, Mrs. Hobart flew to Hong Kong in 1954 and talked with refugees, missionaries, and friends of earlier years.

David Conway had been born in China of American parents, but he returns to a new, strange land. All that held China together has been twisted to suit the Communist scheme. Young China is personified in Mu San and "the girl" who turn at last to guerilla opposition.

The depth of involvement and the emotional tensions of chaotic modern China are brilliantly presented. This is good reading for American churchmen.

THE SPEAR **Louis de Wohl. J. B. Lippincott Co. $3.95.**

Since *The Robe* has finished its popular course in book and film versions, it is only natural that the crucifixion should be reworked by other authors using different angles. This time it is the spear of the centurian that provides the motif.

Author de Wohl has written 53 books, 16 of which have been made into films. From the outset there is no doubt that he plans this book as the 17th film. Action is furious, emotions run rampant, conversational idioms are surprisingly modern, and settings conveniently theatrical.

In its own way it is gripping, fast-moving and graphic, but it falls far short of the spiritual depth of Lloyd Douglass.

ALL MY DARLINGS **Thomas Byrnes. Thomas Y. Crowell Co. $3.00.**

Tom Byrnes is a scenario writer in Chicago with a wife, Ginny, and nine lively children of assorted sizes. Their experiences and escapades fill the pages in an easy-going, chatty style.

Here and there a little Roman Catholic reflection breaks through, and by and large, *All My Darlings* is a casual, less satisfying facsimile of *Cheaper by the Dozen.*

TOMORROW THE NEW MOON **Shirley Barker. The Bobbs-Merrill Company, Inc. $3.75.**

As an historical novelist, Shirley Barker is establishing a name for adroitness in early Americana. In *Tomorrow the New Moon* she turns to the religious and moral conflicts of New England's Cape Cod in the early 1700's.

The Christian faith is not easy for Samuel Osborne when he is confronted by his own human weaknesses, a series of beautiful young women, and a deeply entrenched religious bigotry. The search for a broader, inclusive love and fellowship is realistically and convincingly dramatized. Best of all, the early community life and religious culture of the now famous cape is brilliantly narrated. If you have ever been there, or hope to go, you will not want to miss the Barker novel.

THE CORNERSTONE **Zoe Oldenbourg. Pantheon Books, Inc. $4.50.**

The Crusades and the Middle Ages of the 13th century occupy the massive scenes created in the new Prix Femina French literary prize winner and Book-of-the-Month Club selection. Author Oldenbourg is absorbed in the Middle Ages as was evidenced in her earlier success, *The World is Not Enough.* Feeling that the modern view is too realistic, minute, and particular, she prefers the longer historic view when "man had a more humble concept of his condition."

The scope of the novel, the cruelty of life, the surface coating of religion, and the blossoming ideals of man are blended in a most effective story.

FROM LEXINGTON TO LIBERTY **Bruce Lancaster. Doubleday & Company, Inc. $6.00.**

Doubleday's Mainstream of America Series is a distinguished review of the salient episodes in our history. Bruce Lancaster, author of *Guns of Burgoyne,* has produced, in the third volume of the series, a brilliant, exhaustive account of the American Revolution. His research is thorough; his writing holds interest. The work will surely be a Notable Book of 1955.

Starting with the colonial world of 1764, Mr. Lancaster gathers the scattered threads and varied events of the freedom surge, and weaves them deftly into the dynamic pattern of the revolution which swept from Maine to Georgia, from the sea to the mountains. This should be required reading for all Americans.

OUR YANKEE HERITAGE **Carleton Beals. David McKay Co., Inc. $4.00.**

The residence of the reviewer in New England may show through a bit in the number of sectional books covered in these columns, but Carleton Beals has written a worthy estimate of New England's contribution to American civilization.

From the beginnings, through the six colonies, from town to town and leader to leader, the particular contribution of the region to the national life is traced. Gideon Roberts, the first clockmaker, Eli Whitney, forerunner of mass production, and Charles Goodyear, originator of the rubber industry, walk along these pages with such early documents as the Eleven Fundamental Orders which later took imperishable form in the Constitution.

Books in Brief

THE AMERICAN FRONTIER **Nelson Beecher Keys. Hanover House. $3.50.**

Mr. Keys holds that the frontier, not New England, is the key to our national history and heritage. In one far-flung picture he attempts to get it all in, from the discovery of America to the end of the Oregon Trail.

CRY, THE BELOVED COUNTRY, **a verse drama by Felicia Komai. Friendship Press. $1.50.**

The verse form of the classic racial drama makes it available for the stage, for verse reading, for dramatic adaptation, and for youth discussions. The poetic element in Paton's work is enhanced, but for me the dramatic element was diminished.

THE BOY SCOUT STORY **Will Oursler. Doubleday & Company, Inc. $3.50.**

Boy scouting deserves a book like this to picture its growth, in a single generation, from one nameless boy in London to 150 million boys throughout the world. Every church will do well to have a copy in its library, and it makes a perfect gift for the scoutmaster.

CRADLE OF OUR FAITH **John C. Trever. Newsfoto Publishing Co. $3.75.**

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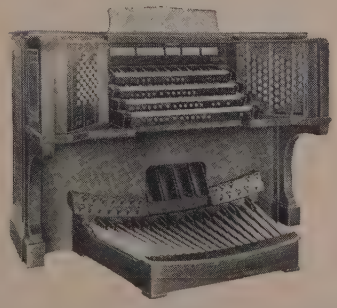

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Ministers' Vacation Exchange

THIS concludes the Minister's Vacation Exchange column for 1955. We hope that many of our readers have had or will have successful and pleasant vacations through this service. The first column for 1956 will appear in the February, 1956 issue of *Church Management.*

Will Supply. Methodist pastor will supply pulpit and take care of emergency pastoral matters in any Protestant church for the month of October in exchange for the use of the parsonage. Prefer New Orleans or other southern coastal area. No children. Can furnish references. **John W. Barkley, 8000 Woodward, Detroit 2, Michigan.**

Lima, Ohio. Methodist. Will exchange with minister (preferably Methodist) along the Atlantic seaboard the last week in June and the first three weeks in July. One preaching service and very little pastoral work. Honorarium exchange might be arranged. Three bedroom parsonage within two hours driving time from Lakeside Methodist Assembly Grounds. **James A. Thompson, 560 West Murphy Street, Lima, Ohio.**

Washington, D.C. Presbyterian. Will exchange for the month of August. Prefer urban area, and prefer to supply pulpit. No pastoral responsibilities here, and pulpit supply is optional. Four in family. **Wilbur Siddons, Northminster Presbyterian Church, Alaska Avenue & Kalmia Road, N.W., Washington 12, D.C.**

Will Supply. Evangelical and Reformed minister will supply pulpit in any congenial denomination the last three Sundays in August, in exchange for use of parsonage. Prefer trout fishing area in United States or Canada. Two boys ages 14 and 16. **Arthur G. Crisp, 1314 F Street, Lincoln 8, Nebraska.**

Avoca, Pennsylvania. Presbyterian. Will exchange pulpit and manse with minister of congenial denomination for four weeks in July or August or part of both. Manse six miles south of Scranton, one hour from Poconos, and four hours from New York or Philadelphia. Honorarium for morning services. **James H. Glasgow, Langcliffe Presbyterian Church, 1125 Main Street, Avoca, Pennsylvania.**

Will Supply. Presbyterian minister will supply pulpit of any congenial denomination in northern United States, Canada, or Alaska for use of parsonage and such honorarium as the church can pay. Wife and one daughter. Exchange not possible. **D. F. Helm, Hot Springs Presbyterian Church, Hot Springs, Virginia.**

Whitewater, Wisconsin. Methodist. Will exchange for three weeks beginning late July or month of August. Less than 100 miles from Chicago. Within easy driving distance of many lakes. Two preaching services Sunday morning only responsibility. Honorarium approximately $30. Three bedroom parsonage. We have two children ages 3 and 6. **Lewis M. Douglass, 126 Boone Court, Whitewater, Wisconsin.**

Winston-Salem, North Carolina. Methodist. Will exchange parsonage and pulpit with minister of any congenial denomination for months of July or August or part of both. Prefer Canada, New England, or Wisconsin, but will consider others. Two bedrooms and bath up, same down. One service only. **A. C. Waggoner, Ardmore Methodist Church, 662 South Hawthorne Road, Winston-Salem, North Carolina.**

Cincinnati, Ohio. Presbyterian U.S.A. Will exchange manses with minister of any denomination in United States or Canada for the month of August. Or, will supply pulpit for use of manse or for honorarium. **Chesley T. Howell, 8409 Burns Avenue, Cincinnati 16, Ohio.**

Marion, Indiana. Evangelical United Brethren. Will exchange parsonage and pulpit for the last two weeks in July. Prefer northeast states, but will consider others. Three children, ages 5, 7, and 13. **William Simpson, Evangelical United Brethren Church, Marion, Indiana.**

C.B.A.

(LOOK FOR THESE INITIALS ON PAGE 77)

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Will Supply. Evangelical and Reformed pastor and school psychologist will supply pulpit of any congenial denomination in or near San Francisco for the month of August in exchange for use of parsonage. No family. **John E. McCormick, Shattuck School, Faribault, Minnesota.**

Uxbridge, Ontario, Canada. United Church of Canada. Would like someone to supply pulpit four Sundays in August in exchange for use of large and comfortable manse. Thirty miles from Toronto and many good lakes. Exchange not possible due to illness. **Harold A. Kennedy, Box 194, Uxbridge, Ontario.**

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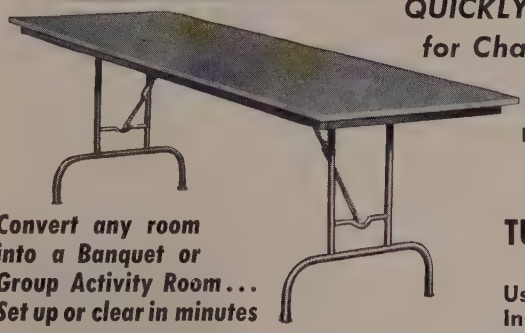

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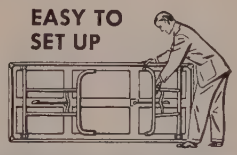

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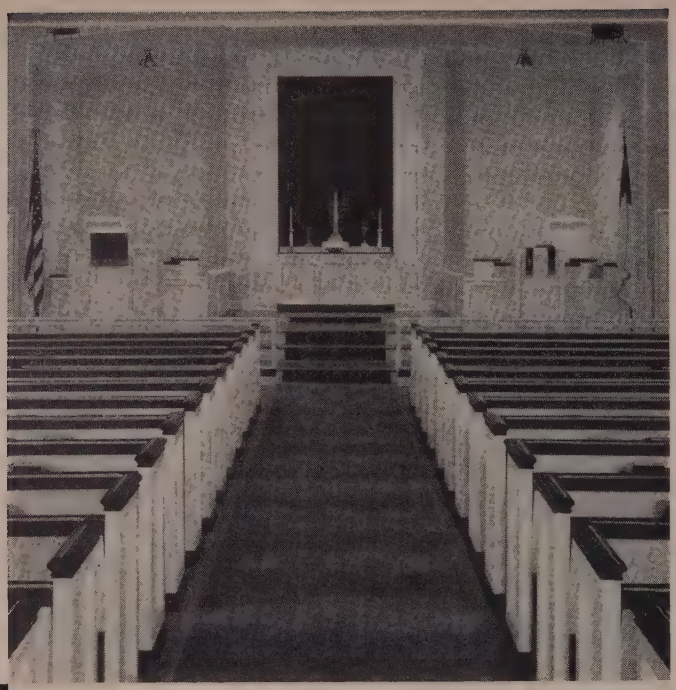

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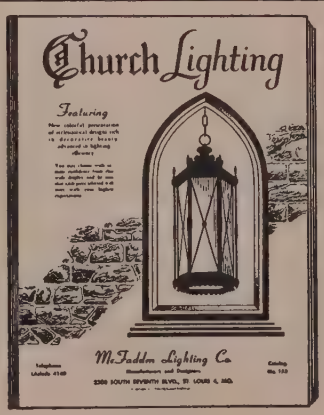

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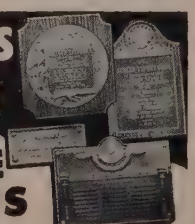

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Using All the Arts

(*From page 8*)

were candles, dripping badly because of a strong downdraft. The building is not large and the elevation given the altar completely destroyed any illusion of height.

The first step toward the rehabilitation of the church took place at this point. The altar was put at floor level. A dossal served the double purpose of overcoming the draft and of filling the blank space below the chancel window. On the altar was now placed a fine cross, fashioned of rosewood from Madagascar and East India. Silver symbols, overlaid with gold, were placed upon the cross.

The new altar and its furnishings served like the famous blue plate of legend, that forced its owner to rid his room, bit by bit, of everything shoddy.

There was a large window of plain glass on the east side, twice the size of the others, that had to be covered by a drawn shade so that the choir could see the pastor during the sermon. Fortunately, structural defects above the window made it necessary to replace it. Its size was reduced to that of the others and the first of a series of windows on *Christ's Self-Assertions* was inserted. This window was given by the returned service men of the congregation, in thanksgiving for their own safe return, and as a memorial to their four comrades who had died. Appropriately, it is *I Am the Resurrection and the Life*. Even more interesting is the second window which shows a youthful, beardless Jesus, bearing the lost sheep upon his shoulders. This concept, though novel to most Americans, is very ancient, appearing in catacomb art, which had borrowed the idea from the pre-Christian portrayals of Apollo. A third window, *The Light of the World*, is now planned, money for it having been gathered through memorial cards that have been used instead of flowers for deceased members of the congregation.

During this same period it became necessary to redecorate the

church. Bids were sought from professional concerns, but when it was learned that the profit in such work came from the stencil art decorations a daring step was taken. After some old plaster ledges and other gewgaws had been removed and a local painter had given the interior a simple paint job, a miniature artist was asked to paint murals. He consulted with Pastor Otto and decided to use the theme of Psalms 148 and 150. Symbols of the evangelists and apostles were also incorporated into the design. Small paintings were made, put upon glass slides and then projected against the wall at the desired location. It was then a simple thing to paint the murals in tempera, which is still fresh after ten years.

A large blank space behind the pulpit was used effectively. A portion of John 15 was set up in a fine type, printed on cellophane and projected against the wall. The vine appears, from the nave, to be growing out of the pulpit Bible. Over the doorway, through which the congregation enters its house of worship, the same technique was used to reproduce Luther's great words, spoken at the dedication of the church in Torgau:

> Nothing should take place in this House
> Other than our dear Lord speaking to us
> In His holy Word, and our speaking to Him
> In prayer and hymns of praise.

It is often said that contemporary artists unlike their predecessors, are "not interested in religious subjects." The experience of St. Mark Church would indicate that this interest can be won, if the church reverts to the earlier tradition of using the creative skill of its contemporaries, rather than following the easier course of reproducing the legacy of dead artists.

The next step in this program was compelled by circumstances. When the church organ was built, World War I prevented the importation of English leather for pouches and valves, so a rubberized cloth was substituted. After a generation of use this deteriorated to a point where the old organ could no longer be used. The congregation decided to build a new organ. The foremost liturgical expert of Germany, Professor Christhard Mahrenholz of Hanover, was asked to draw up the specifications and design. There could have been no better choice. Earlier, when Albert Schweitzer had called for a return to the classical organ, it was Mahrenholz who had done the necessary technical research.

In order to secure maximum value from the instrument, it was decided not to enclose it in a chamber, but rather, to place it in the open in a newly constructed gallery. Since its dedication in July 1953, it has attracted much attention and favorable comment. Visitors from every part of the country have come to see and play this instrument. "An unbelievable organ!" wrote one. Another visitor, who had just returned from an extended tour of European churches whose organs he wished

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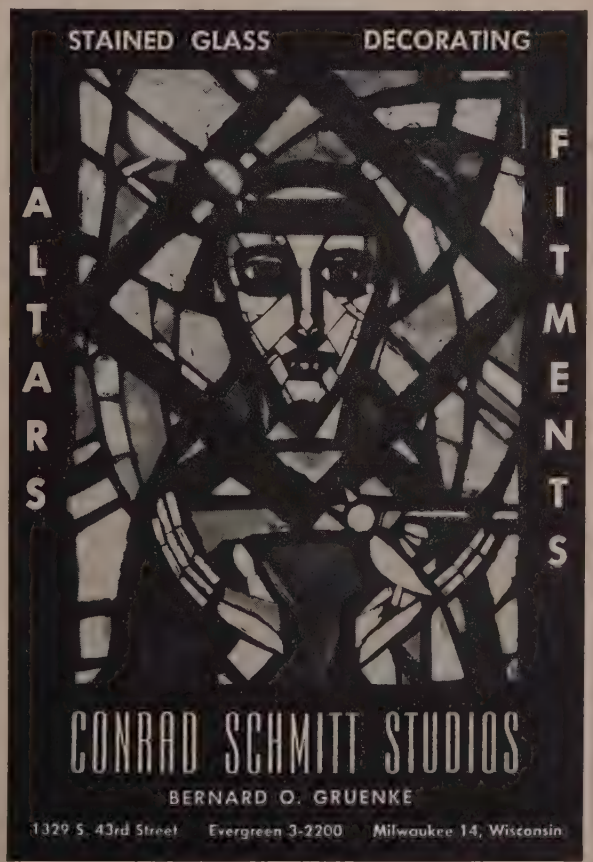

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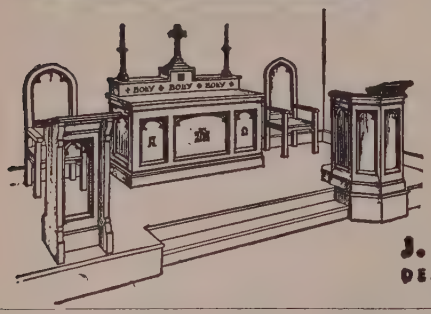

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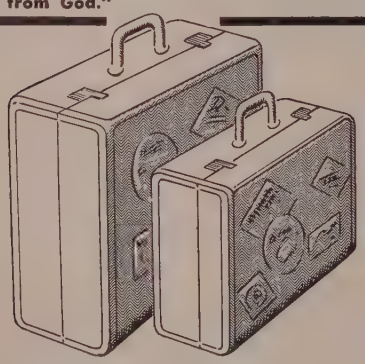

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to study, wrote, "It is the modern equivalent of a Schnitger organ." Amazingly the total cost was only $15,000, which the congregation will be able to pay off within five years.

This organ has played an important role in the Church Music Institute, which after several years at Lakeside was moved to Fremont for its one week summer session. Both St. Mark Church and its beautiful neighbor, Grace Lutheran Church, house the institute. Classes have been conducted and concerts given by such famed authorities as Dr. Heinrich Fleischer of the University of Chicago Chapel and Professor Ludwig Lenel of Muhlenberg College. Since its foundation, the dean of this school has been Pastor Otto.

Moving the organ from its old location in the left front of the church left an empty space where the organ chamber had been. This ugly space has now been redeemed and transformed into a baptistry. The small window behind the font was contributed by the Sunday school. Its design and execution were by Pieter Clysen of Tillburg, Holland, on the theme, "Suffer the little children to come." Since it is in the north wall, its glass is light, in the tradition of the medieval glass artists of the Low Countries.

The most recent acquisition is a small piece of early 16th century French glass that Pastor Otto bought in Brussels and which has been placed in a new side door.

St. Mark Church has neither a large nor a wealthy congregation. But it has been blessed in having a pastor who has artistic knowledge and the gift of imagination. It has been blessed, also, in a membership that was willing to follow such leadership. The combination has been most fruitful. Pastor Otto's conviction that "this present generation should make its own contribution to the future through their church" has resulted in making this church more meaningful to its own constituency and to others as well, for its doors stand always open, that visitors like ourselves may join all the arts in giving praise to God.

Packaged Air Conditioning

(*From page 14*)

at the windows of homes and apartments. You have seen the little box inserted below the lower sash of the window. They come as small as fifteen inches in width and eleven inches in height. There very definitely is a relationship between the size of the cabinet and the capacity of the cooling system. But it is the equipment inside the cabinet which counts. One of these small cabinets driven by a one-third horsepower motor with a single compressor will cool a room with fifty square feet or less. One the same size with a one-half horsepower motor will cool a room of 350 square feet.

As a second compressor is added and a three-quarter horsepower motor is used, the cooling area will increase to 475 square feet. While these small units are fine for rooms in the home or in the minister's study, they are hardly suited for the large nave or assembly halls of churches. But the packages come much larger.

Another way to appraise the capacity of the units is by cooling tons. This is the measurement of some kind of capacity. At present these packaged units are available in capacities of from two to fifteen tons. Any church seeking to install such cooling and air cleaning needs to select the cabinet, or cabinets, which will have the capacity to cool the area desired. To buy too little cooling will prove unsatisfactory; to buy too much does not look too wise.

Very few churches can be cooled by the use of just one unit. Several placed at strategic points will do a better job. A Kansas City church solved its problem by installing large units in the windows with the projections of the cabinets outside so that no space was required within the building, itself.

Here are eight advantages in using the packaged system in the place of the central plant system.

1. Cuts costly building alterations and long duct runs.

2. Modest initial outlay for the equipment.

3. Quick and fast installation. Simply move the unit into the proper position.

4. Permits partial operation. If there are several units you need to cool only the areas where people are working.

5. Local control of temperature. Each department can adapt its installation to its individual needs, taking into account sunny areas, shade, etc.

6. Prevents total cooling shutdown. With a number of units installed one or more may get out of order without affecting the entire area.

7. Adaptability. Easily located, easily moved. If your church is moved it is easy to take along the air conditioning unit.

8. Ease of servicing. If one unit goes wrong, an entire new unit can be easily installed in the cabinet within a few hours. The other units continue their work.

One manufacturer who earlier produced both the central plant type of air conditioning and the packaged systems has now, for a number of years, limited his production to the packaged units.

There has been one new development in packaged systems which we need to tell about. One manufacturer is now producing packages which may be inserted in the ducts of the central heating plant so that the unit really becomes a central air conditioning plant with the flexibility of easy installation and is removable. These are proving very satisfactory for homes; I think they might be valuable for smaller churches.

There is still another advantage which may appeal to some churches. These units, like electric refrigerators, may be paid for on the budget plan. The church which may wish an installation for summer can install before the hot weather and pay for during the months which follow.

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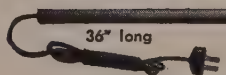

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Live up to the light you have and it will grow brighter; fail to do so, and in time you will walk in darkness.

* * *

Life never becomes songful until it is tuned and touched by the skilful fingers of a worthy purpose.

The test of every religious, political, or educational system is the man it grows.

* * *

Nothing is more attractive than a well-knit family—with affectionate, courteous children—out on a vacation.

* * *

One thing that makes so many older people unwanted is their eternal objecting.

* * *

What this country needs is not more liberty, but fewer people, who take liberties without liberty.

* * *

The mark of a considerate person, during his vacation in crowded places, is the kind of tact that grants privacy to people only a few feet from him.

* * *

There are two freedoms, the false, where one is free to do what he likes; and the true, where one is free to do what he should.

* * *

Self-controlled people manage to get much enjoyment out of their vacations without getting figuratively or literally in other people's hair.

* * *

We do not suffer disappointment alone, there are others who have experiences of postponements and the heart-sickness of deferred hopes.

* * *

No man, however good he may be at the beginnings, can set himself up as a judge of his brother without desperate hurt to his own soul.

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The long playing process has been a boon to collectors, not only in easing budget and storage problems, but in making available many great religious masterworks formerly considered too vast and cumbersome for popular release. Many choral works are now available, either in new versions or old ones reissued in LP form.

Berlioz appears in three major works: the *Requiem,* with the Rochester Oratorio Society directed by Theodore Hollenbach in an able rendition (a bargain under the Entré label at $5.96); *L'Enfance du Christ* (Columbia); and the first LP recording of *Te Deum,* under the baton of Sir Thomas Beecham, with the Royal Philharmonic Orchestra. The London Philharmonic Choir sings well in this version, but I was more deeply moved by the voices of the Dulwich College Boys Choir.

Bach is presented by Angel with his *Mass in B Minor,* directed by the capable young conductor, Herbert Von Karajan. This sustained performance is a fine addition to the six versions already recorded. Vox records the Bach *Magnificat* with the Stuttgart Chorus and the Pro Musica Orchestra, which is forceful and rhythmic. The Verdi *Requiem* is sung by the La Scala Chorus, under the fiery direction of Victor de Sabata. with Elisabeth Schwarzkopf, Oralia Dominguez, Cesare Siepe and Guiseppe di Stefano in a dramatic performance.

Tops on my list is the *Missa Solemnis,* by Beethoven, directed by Toscanini, with the NBC Symphony Orchestra and the Robert Shaw Chorale. Lois Marshall, Nan Merriman, Eugene Conley, and Jerome Hines are assisting artists. The master conducts with his usual fire and eloquence, and the two-disk album is attractively packaged.

The Haydn Society has a well recorded *Te Deum* by Marc Antoine Charpentier, a composer of the seventeenth century, and also his *Magnificat,* both capably sung by the Jeunesses Musicales. His *Midnight Mass,* released by Westminster, and the *Mass and Symphony,* issued by Vox, give evidence of the growing popularity of this early composer. Mendelssohn's *Elijah* has been issued by London, with the London Philharmonic Orchestra and Choir, and the Hempstead Parish Church Boys Choir, directed by Joseph Krips. The three-disk album is well recorded, though my preference is still the earlier Columbia cutting with the Huddersfield Choral Society.

Handel's *Messiah,* a popular favorite, is available on a Westminster release with Scherchen directing the London Philharmonic Symphony and Choir, and on a London release with the same group under the baton of Boult. Brahm's *German Requiem* is movingly presented by Georg Solti, with the Frankfurt Opera Orchestra and Chorus (Capitol); and Period brings out a less easily available work, the *Messe Solonelle* by Rossini.

It is good to have LP releases of earlier recordings. The Huddersfield Choral Society version of Handel's

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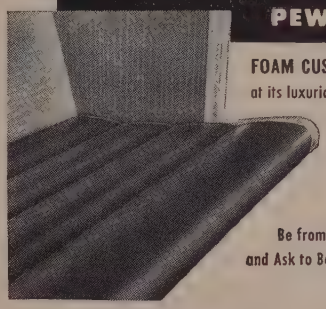

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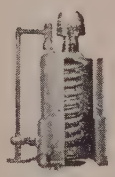
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Messiah, with Sir Malcolm Sargent, is now available on three LP records (Angel); and Camden presents Stainer's *Crucifixion,* sung by Richard Crooks and Lawrence Tibbett. Both are high quality versions.

For music students and directors, a welcome addition to musical knowledge are the five new disks of *Gregorian Chants* issued by London. The recording and voice quality are good.

New Films for Churches

William S. Hockman

WILLIAM S. HOCKMAN

Mr. Hockman is the Director of Christian Education of the Presbyterian Church in Glens Falls, New York. He holds degrees from Randolph-Macon College and the University of Chicago Divinity School. He has done extensive work in the field of audio-visuals.

Civil Liberty

If you have any doubts about the moral and spiritual foundations of our civil liberties, see the highly dramatic film *Sound of a Stone.* A high school teacher is brought under suspicion when a vacuum-headed parent says a book the teacher recommended to his pupils is subversive. Like the spreading ripples from a stone thrown into a quiet pond, the little waves of gossip, rumor, accusation spread to every shore of this little community. Friends stop speaking to friends. People don't want to be seen with certain people. The fever of suspicion and accusation rages. Although the leaders of the community, who have retained their sanity, and this erring parent try to undo the wrong, there are sinister reverberations, and normal times are a long way off. Can't happen in your town? How do you know? Better take a look at this film, and show it to your men's club, adult groups, and young people. See that it gets before your service club, and above all the D.A.R. and the Legion should take a look! (Methodist Board of Social and Economic Relations, 740 Rush Street, Chicago 11; color; 28½ minutes; apply for rental.)

Lay Evangelism

How can a church win men and women for Christ and church membership? Is it the job of the minister? If you want to learn how lay personal evangelism can be done, see the motion picture *The Right Hand.* Here a pastor tells and shows us how his people, witnessing in their normal relations with their neighbors, win some of them for Christ and his church. The film's best use is to stress the importance of lay personal evangelism and show laymen how it is done. A good film for that officers' dinner you ought to plan for the third week of September! (Evangelical and Reformed Church, 1505 Race Street, Philadelphia 2; color; 28½ minutes; $12.00 rental.)

Parents Are People

The Jones family holds family council to talk over problems in this still from the Encyclopaedia Britannica film, Getting Along with Parents.

Getting Along with Parents takes a close look at the matter of mutual respect between teenagers and their parents. The occasion in this film is authentic. A group of high school people want to climax a school event by going to the Blue Room—snazzy eating place with an off-color reputation. All are afraid their parents will say "no," but the film shows each trying to wrest a "yes." No is uniformly the answer, but for different reasons. Finally, one parent makes a counter proposal about what to do after the dance, and the

film ends on a happy and constructive note. Just the thing for the Sunday evening fellowship group. It will spark discussion. Good for groups of parents, too, to show them how dumb they can be at times! (Encyclopedia Britannica, Wilmette, Illinois; 14 minutes; B&W; check with your film library, or write producer.)

Our Children

Fished out of a pretty sticky and sickening mess he got into by some intentional and unintentional lying, the eleven year old hero of *Flying Straight* learned quite a lesson. So will all the children, seven to twelve years of age, who see it. There's a lesson in it for parents, too. Its best use will be to get youngsters into a lively discussion of the religious and moral angles of this boy's behavior. Good story.

In *Clean House* we see a brother and sister of Junior age learn a lesson about taking care of their clothes and possessions, leaving other people's things alone, and borrowing without permission. It lacks the bite and traction of the one above, but it is good enough to get over, via the discussion process, a couple of important lessons. It, too, would be good for parents to see and discuss, but not with the youngsters about. (Family Films, Inc.; try your film library; each about 15 minutes; color.)

To Smoke or Not

If you are looking for a film for use with teenagers on smoking, try *Tobacco and the Human Body.* It analyzes the contents of tobacco smoke, demonstrates some of the physiological effects of smoking and sums up the factors to be considered in deciding whether or not to smoke. It is a little too cool and objective to make a dent on confirmed "cancer-candidates," but it may help a good many young people get at least to adulthood before embracing the weed. The user will need to supply the moral considerations and implications, and the film should be followed by discussion salted heavily with facts. (Encyclopedia Britannica Films, Wilmette, Illinois; B&W; 15 minutes; try your film library, or write producer.)

FILMSTRIPS

Together is a 71-frame B&W sound filmstrip for use in local, state, regional, and national meetings of councils of church women and denominational organizations. It is an inspiring integration of pictures and words on the theme together. The commentary is LP (33⅓ rpm) recorded, and the utilization time is 13 minutes. (From National Council of Churches, 297 Fourth Ave., New York 10; $5.50 complete.)

A buy for your A-V library: *Why We Have Thanksgiving,* a 43-frame color filmstrip with captions, traces Thanksgiving festivals from Bible times to Pilgrim days. Good worship material for junior high up. If user works out his own commentary, usable with juniors and primaries. (Society for Visual Education, Chicago 14; color; captions; $6.00.)

Another good filmstrip to own is *Thanksgiving with Jesus,* a 23-frame color filmstrip with a reading script. It is the story of the feast of Booths, or Succoth, as it may have been celebrated when Jesus was a small child. Good art work. For primary and juniors. (Society for Visual Education; $4.00; buy through your local dealer.)

The World Believes

Because the subject matter is of perennial interest in the youth and young adult levels of the church, some churches may want to buy The World Believes series of filmstrips. The titles are: *Judaism Today* (32 frames); *Islam Today* (33); *The Roman Catholic Church Today* (34); *Protestant Christianity Today* (49). The commentary for each was checked or written by an authority and believer in that faith. The art work is very good. There are several weaknesses. The first implies that modern Judaism is monolithic in character when it is broken into orthodox, conservative, liberal-conservative, and reformed camps. In the last, certain Old Testament passages are set alongside passages

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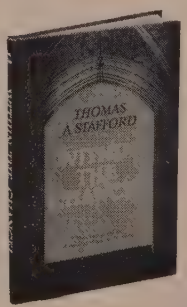

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from non-Christian scriptures, an ill-advised excursus which throws no light at all on the nature of the Protestant version of Christianity. Unless the producer sees the error of his way, we can always use our scissors and scotch tape to remove this regrettable blemish. The utilization guides are fine. Taken as a whole, this set is recommended for its general excellence and usefulness. (Society for Visual Education; color; $6.00 each; $20 for the set.)

The Religious News Program

Glenn C. Carlson*

"We'd jump into broadcasting with both feet if we only had the money!"

"Broadcasting? Why, we don't have that kind of budget!"

Does this sound familiar? If you haven't said it, then you have probably heard other churchmen say it. Yet, the facts may surprise you.

Broadcasting can make heavy financial demands, some greater than the church can meet. But this is no excuse for the church to ignore the microphone and camera. There are methods of getting the gospel on the air with little or no cost.

One of the best ways to make use of radio and TV when you have no budget is the spot announcement. These are between program appeals, 20 to 50 seconds long, usually commercial, but they may plug the Red Cross, National Safety Council, and the like.

The station's program director will probably be sympathetic to free time for religious spots—especially if they are interdenominational, with no axe to grind.

If possible, have a church member write the copy. Keep it short and conversational—not longer than 60 to 70 words. Sentences should be simple. The second person approach is more personable and effective. A good technique is to begin with a question and then devote the rest of the copy to answering it. Don't use ecclesiastical jargon or try to develop a full theology. Appeal to needs such as the home, friendships, happy marriage, strength in trouble, etc.

Here's an example: "The permanence and happiness of your home are important, aren't they? Here's one way to strengthen family ties and enrich the lives of each member. Get acquainted with the church in your community. Make regular participation in church activities a family practice. You'll find it makes your family a stronger, happier, more cooperative group than ever before. Go to church as a family!"

If no one in the church can do the writing, request permission for the station's continuity department to do the job. They are professionals in writing commercials and spot announcements.

Then ask the station's program director to schedule these spots regularly—not use them merely as filler when a program ends early. The full impact of radio and TV comes with regularly scheduled repetition. Undoubtedly certain commercial advertisers have already made you aware of this.

Religious spots are even more important on television because here the visual is added. You will need copy similar to that used on radio, plus one or two art cards or slides. These appear on the screen while the announcer reads the script. Using the example above, the announcer reads the first half while the screen shows a family laughing and playing on the lawn. The last half is accompanied by a picture of a family sitting in church at prayer.

Another opportunity, if you have little money, lies in transcribed programs. Two examples are the 15-minute dramatic programs All Aboard for Adventure and Radio Edition of the Bible, produced by the Broadcasting and Film Commission of the National Council of Churches. These are available for rental from independent agencies for a per program rate of $1.00 for the former and $.50 for the latter.

* Church Broadcasting Associates, San Anselmo, California

Both come in series of twelve programs.

If you can afford the $12.00 or $6.00, then a visit to a radio station is in order. Here again, the program manager will be sympathetic to what you are proposing. If he agrees to give you fifteen minutes each week for these broadcasts, you have an excellent series of Christian programs for twelve weeks at low cost.

Transcribed programs are inexpensive and take almost none of your time. The rental agency sends transcriptions to the station and the station returns them afterward.

A third suggestion is to arrange appearances for guests on existing commercial programs. This can't be done every day or even every week, but it is important. When someone of religious importance comes to town, get a local station personality to interview him. Perhaps it can be done as part of a newscast. Or maybe there is a woman's show that features such interviews daily. Helping to find personable guests is a real help to radio and television personnel who are sometimes hard-pressed for program material. Study the programs on your local stations to discover which would like to interview personalities you bring. They may even use a tape-recorded interview you have made ahead of time.

These are just some ideas of what you can do on radio and TV when you have a small budget or no budget at all. Look for such opportunities in your own community. Make your council of churches aware of them.

If you are not on radio or TV yet, come on in. The water's fine.

Our Friends, the Professional Fund-Raisers

(*From page 10*)

Does it help or harm the minister? Usually it helps. Few ministers are temperamentally equipped to organize and conduct a financial campaign. Unless they have skilled leadership in their churches, many of the details will fall upon the minister. In that case he neglects his pastoral duties and his preaching program. The reaction when a minister tries to substitute for a fund-raiser would, we think, be more unfavorable than when a professional fund-raiser is called into the picture.

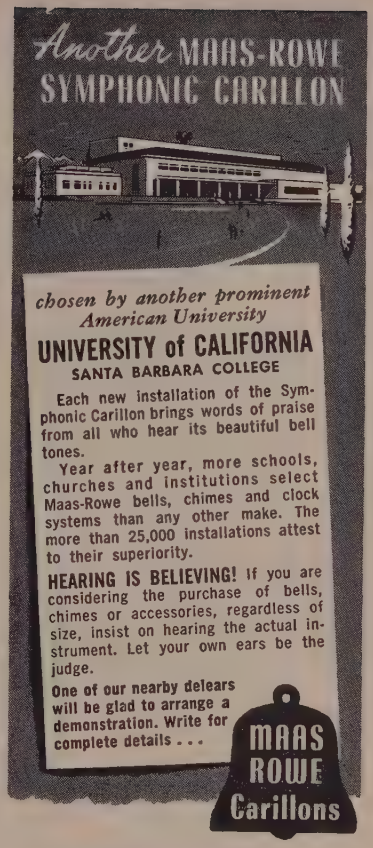
I will leave it to the fund-raisers, themselves, to give their schedule of costs. Any of the advertisers in *Church Management* who work in this field will reply favorably to any inquiries at this point that you want to make. However, they probably will not wish to give an actual quotation until they have had an opportunity to visit your church and see its program first hand.

II

There is another type of fund-raising organization which uses quite a different kind of a campaign. This kind of organization comes to your community, organizes and conducts the campaign, and brings trained solicitors who do the work which the organizations then pass on to members of your own church. At first this looks too good to be true. The increasing demands for personal service have dimmed the enthusiasm of many churchmen for more canvasses. To them this seems like an answer to prayer.

"Not so," insist those of the first group. "Nothing dims the spirit of Christian stewardship as much as doing the work for Christians which they should do themselves." So there are two sides to this question. The number of firms following this inclusive service is, as yet, much smaller than that of those which provide only the leadership. Where I have inquired I have found their work satisfactory. One minister has told me that they rendered a pastoral service as well as soliciting money. As the solicitors are usually men of pastoral experience, it is easy to see how this kind of help could be rendered.

One of these firms, in its advertisement, says, "We do not abandon your church to conduct its own calls with reluctant members. Instead, our experienced staff follows through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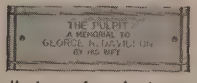

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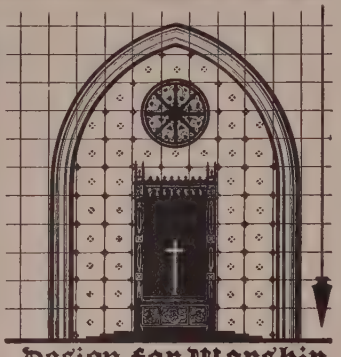
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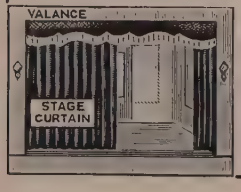

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from 'doorbells to church bells.' " A layman is reported to have said concerning the difficulty of getting solicitors to work in a campaign, "In my own church, I do not approve of prodding hesitant church members into asking for money."

III

A third type of financial campaign is that which has become the pattern followed by denominational agencies. There are several denominations which maintain staffs for this kind of work. In the first place the overhead of these organizers is paid by the denomination, so that the direct cost to the local church may be less than in the other kinds of campaigns. Because of the tremendous demand for the services of these leaders, their time is limited. One can hardly say that they "direct the campaign."

They do visit the church, set the date and then set up a local calendar for the local committee to follow. The literature is fairly well organized and is easily adapted to local situations. Two weeks before, the leader comes to the church, calls together the workers who have already been secured, and gives the plan of the campaign. This director may work alone or he may have one or more assistants. An intensive training period is used to prepare the solicitors; this is both spiritual and practical. The director usually completes his work on the Sunday the campaign is launched on the assumption that it will be a one-day effort. The local church pays him a *per diem* rate plus travel and hotel expense.

I have known churches which have been delighted with this kind of service. My observation, however, is that it is most successful when the church is small enough so there is a possibility of a one-day campaign. In campaigns which require weeks to project, this type of campaign does not equal in success those of the independently organized fund-raisers.

If I were to make one criticism, it would be that formal plans for this type of campaign are usually too inflexible to fit every situation. Churches are different as individuals are different, and careful analysis of the psychological and social mores of the congregation is as necessary for a successful effort as is an analysis of the financial picture.

Of course, there is a very good answer to the idea that the denominationally directed campaign costs less money. The local church forgets the overhead cost which is carried by the denomination but which it helps to maintain. A better argument would be, "We are now paying for this service, so why not use it?"

IV

Recently I have seen evidences of increased use of a program in which the church attempts to sell bonds, mortgage or debenture, to its own members. It requires some kind of organization to do this, as it requires organization to solicit gifts, but it is probably easier to persuade members to lend money to the church and receive a fair rate of interest on the loan than to secure outright gifts.

It is not a new idea. It had a good tryout during the depression years. I had something to do with one such plan. At that time it was called the Leach Plan of Church Finance.

Such a plan involves, first, a decision as to what kind of notes should be issued. If they are informal and offered only to a small group without advertisement, the method is fairly simple. If they are to be offered to the community, it is usually necessary to secure permission from your state securities commission, if such a body exists. If the bonds offered are mortgage bonds, giving the church property as security, the proper court must pass on them, as is done in the case of all mortgages.

A second thing which must be done is to decide definitely how the interest is to be paid and the principal repaid at the date of maturity. The best way is to arrange for a bank to become the depository of the funds and make the interest payments when they are due. The use of coupon bonds simplifies the

procedure. The church must decide just how much money should be set aside each week or month for this purpose. Some churches have used life insurance as a way to protect the loan and pay back the principal.

One of the best known exponents of this plan today, usually issues a debenture note, which matures in thirteen and one-half years. The company has found by experience that if two dollars weekly is paid to the bank for every $1000 of indebtedness, there will be no difficulty in paying the interest and the principal. The face of the bond assures the lender that this will be done.

The founder of the above plan supports a warning that I made through *Church Management*—that churches selling bonds clear with the state authorities unless the notes are entirely informal. He says, "Laws regarding the issuing of bonds vary in different states and jurisdictions. . . . Although problems have been faced in various localities, this plan is in use by the churches in thirty-two states and Alaska, operating under the laws of those jurisdictions."

This plan will not work itself. So far as I know, there is no agency offering to conduct campaigns to sell the bonds to churches. The church which plans to use the bond plan should consider professional leadership as in the case of outright giving.

V

Outside of these organized plans for fund-raising, there should be listed the operations of individual specialists who prefer to work alone as church counselors rather than through organizations. Their methods and success vary with their own techniques and experience. They think of themselves as rendering a professional rather than business service. They are executive secretaries who direct the work of the church through its own organization rather than imposing an organization onto the church. They may call themselves church counselors, public relations directors, or campaign directors. They do their best work when put on the payroll months before the actual campaign so that they may point ways to coordinate the activities of the church to successful entry into the building campaign.

I do not know how many of these individuals are engaged at the present time. I encounter their efforts from time to time, and they are usually effective. Some of the fund-raising agencies offer a follow-up service, helping the church keep its pledges paid. The individual counselor, on the other hand, offers pre-campaign counseling which pays off in the end.

While the denominational fund-raisers are somewhat handicapped by inflexible material, the individual counselor can adapt his program to the local situation. Instead of attempting to bring the church to his concept of stewardship, he starts with the church as it really is. He is able to use the best of the effective methods of the local church, integrating them into the new program. This democratic practice may lack the vigor and force of the fund-raising agencies, but it compensates by securing local loyalties.

Many times the pre-campaign preparations can be directed by occasional visits to the church and correspondence between the visits. When the time schedule has been set up, personal visits check committees to see if their work is being accomplished and the program is progressing as it should. While my own activities in this area have been limited because of commitments to *Church Management*, I have had sufficient experience to see the virtue of this kind of service.

Am I saying in these pages that every church seeking to raise a capital fund should employ outside leadership? Not at all. But I am saying that every church facing this test of stewardship owes it to itself to investigate the desirability of such aid.

The test is probably that of your own leadership. If you have local experienced leadership of the quality which can put across the campaign, and that leadership has the time to give to the work, I see no

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reason to go to the professional fund-raiser. It would be wise for the church to compare its own situation with others to see if it feels capable of raising the pledges which others have secured under the direction of experienced men.

Most churches will find resistance when they first mention employing a fund-raiser. His charge will appear large. He may ask $3000, $5000, $10,000 or more, depending on the size of the effort. But isn't the real question whether or not the difference between what you will raise by professional leadership when compared with local leadership will be more than the fee asked? I have known of instances when that difference has been several times the fee asked.

Not all professionally directed campaigns have been successful. Some have had bad after effects. Much depends upon the character of the individual assigned to each church. That would also be true of locally conducted campaigns. Do your own investigating. I can say, however, that the quality of work being done by the fund-raising agencies has given such leaders a definite place in the church program of the present day.

Autumn is a Spirit

(*From page 15*)

sky, the impact of their irridescent bodies making wide and ever-widening circles on the face of the pool as they alight. Shyly they float among the bending reeds until at last they feel at home. Then they stand on the tips of their tails and fan themselves, or plunge headlong into the succulent mud below to serve themselves a meal. The long, hard flight is forgotten now, the past done with. Nor is there anxious care for what may come. Sufficient is their trust that God will provide; great their gratitude as expressed in their joy of living. For them no crepe-hung yesterdays nor dead-born tomorrows. Like jewels they adorn the sparkling pond, and life is sweet to them.

Another Voice: From the top of the hill a pixie path does somersaults to where the wild ones float. Through the golden haze of autumn days, softly falling leaves with sunshine intermingled have woven a Joseph's coat of many colors, embroidered in milkweed silk and bound in chicory-like bands of October sky.

Music:

Narrator: Autumn has a perfume all her own. Not like the gay freshness of spring's flowers, nor summer's sultry blooms, but a spicy tang; a mingling of the gold mellowness of things—pungent roots, savory barks, ripening nuts. An attar of wood smoke and chrysanthemums, languid yet sharp, dreamy yet acutely aware; nostalgic for the summer newly gone and for winter's hoarfrost friendliness. Ah, spirit of autumn—like the spirit of God brooding on the virtues of life and death.

Music:

Narrator: A presence walks where autumn is. Voiceless, yet more vocal than any of nature's voices; invisible yet closer than sense or sight. Again and yet again that mystic presence hovers near; not only in the solitude of nature with all its grandeur and beauty, but in crucial human experiences; where pain and fear walk. Into the valley of creation and through the valley of death.

He walks, too, where joy and merriment are. For these things most invite him: nurseries at twilight; hearth fires crackling high, hallowed haunts where love awakens and whispered vows are taken. Anywhere, everywhere that life is, he is. And in him there is no death.

Organ and Piano Duet: "The Swan"—Saint Saëns.

Narrator: To some people autumn brings sadness, an uneasy sense of time too swiftly passing. Beneath the soft fingers of the wind they feel an icy palm.

As the dead leaves fall, some sombre, some bright, and gracefully swirl, so the years of our lives drift

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away into memories, half sigh, half song.

Lonely thoughts with tears on them? Ah, no! The lovely leaves have had their day; they have fulfilled God's purpose. Let them die their brilliant death. We, too, must gracefully surrender when death's golden key unlocks the doors of our souls. Jesus said, "Except a grain of corn fall into the ground and die, it cannot live."

Music: Baritone Solo: "I Walked Today Where Jesus Walked".

Narrator: Wildflowers are God's love letters to his children. Consider the message of the milkweed—that centuries-old plant with rounded pink blossoms, sticky milk secretions, and fish-shaped pods so familiar to our childhood.

Under autumn's magic touch, the coarse pods fold back, revealing a soft white bed chamber in which rests a meticulously arranged cylinder of round, brown seeds, row upon row. At a whispered message from the wind, out wafts a host of silken fluffs, each carefully freighted with one flat chocolate drop of a seed. Over the hedges and meadows they float like a storm of summer snowflakes, until all the fields are white.

How like the souls of men they seem, released from mortal prison to live again. "There is no death," the milkweed says.

Violin and Organ Duet: "Prayer" —Guilmant.

We seek God in this quiet place. Like the psalmist of old who said, "As the hart panteth after the water brooks so panteth my soul after thee, O God." As the young fawns in the dark and trackless forest pursue their brown deer mothers, finding them we know not how, so we seek the Lord.

Music: "If with All Your Hearts Ye Truly Seek Me"—Elijah Chorus.

Narrator: Grant us thy peace, O Lord.

Music: Soprano Solo: "Peace I Leave with You, My Peace I Give Unto You". (All lights off. Stained glass window illuminated from behind or, spotlight on the cross.)

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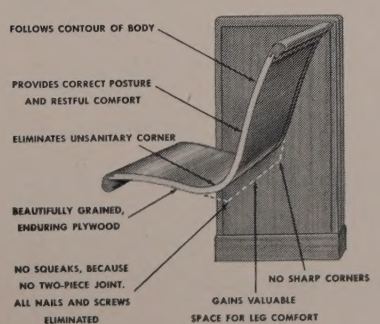
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☐ Please rush complete information.

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(C)
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(D)
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